



THE  
**INDIAN FREEMASON'S  
FRIEND.**

No I.—JANUARY 1, 1855.

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THE  
INDIAN FREEMASON'S FRIEND.

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*Letter from the Editor to ARCADIOUS ARKWRIGHT, ESQ., an  
Inhabitant of the Jungles.*

MY DEAR A.,

HERE you have the first small instalment of my "umble" undertaking! If there had been the slightest chance of your growling at finding it to be so small, of becoming grumpy because I had not given you something better, in an age in which there is a rivalry among publishers to furnish the most attractive materials at the cheapest prices, (Bro. Routledge, for instance, almost *giving away* Bulwer's Novels,) I should have gently reminded you that I administer to a *class* of readers, it might almost be said to a limited circle of friends. The periodical itself is but an experiment, not for seeing how far I can succeed in employing myself for the delectation of others, but of ascertaining how far I can succeed in attracting, and causing to converge to one point, the pens of Indian Freemasons in general, for the establishment of an organ of opinion worthy of themselves. *Without such* assistance, the work will fail to attain that character which I have desired it to possess.

I feel certain, however, that you will *not* realize the picture which I have sketched above, and I must beg pardon for even



*seeming* to harbour the idea that you would ever do the un-amiable to any one. I imagine you to be sitting cosily on the opposite side of the table, with a glass of warm punch before you on this coldish night, and taking a generous view of the difficulties of preparing the ingredients of a first number in the bustling month of December. No one, it appears, can sit down sedately now, and pen any thing for anybody! Accustomed as I am to a quiet, jog-trot life, there seems to me at present to be a constant buzz and hum—an incessant flitting to and fro—preparations for dinners—brushings up of jewels, aprons, and collars—"no end" of Circulars and Subscriptions—landings of live mummies with golden umbrellas—military reviews—lectures on Nineveh—examinations of school-boys &c. &c.

\* \* \* \* \*

You are already aware, but I may as well repeat it here, that the distinguishing feature of the periodical will be the information which I will exert myself to give regarding Masonic transactions in this country and elsewhere, both of the past and present times. My aim will be to create by this means a sympathy between lodges at a distance from each other.

The *ethics* of Freemasonry will of course occupy a prominent place in "our" pages; although, for "obvious reasons," it is not on such expositions as "we" may be able to give of them, that "we" shall be able to found "our" peculiar claim to the support of the Fraternity in India. "We" expect, however, some able support from such genuine Masons as "our" correspondent *Tatnai*, a contribution from whose pen, sent from a distance of nearly a thousand miles, you will find in the present number.

In my next you may hear something regarding the celebration of St. John's Day and the Elections. Adieu for the present!

## ROMAN CATHOLIC FREEMASONS AT THE MAURITIUS.

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It is probably known to most of the readers of the *I. F. F.*, that Dr. Collier, the Roman Catholic Bishop at the Mauritius, recently prohibited the Priests under his jurisdiction from administering the Sacrament to Brother the Hon'ble H. Lemière, a Member of Council, and one of the most respectable merchants in the Island. The Bishop justified his conduct on the authority of a long line of Pontiffs; while the Roman Catholic Freemasons, in a Memorial presented by them to the Governor, asserted their claim to be exempted from any Bull of the Pope that had not been recognized and sanctioned by the Gallican Church. The Memorialists were informed in reply, that as an ulterior measure, the matter would be referred to the Law Officers of the Crown.

To our mind, it appears clear, that the bull was on the part of the Right Reverend Dr. Collier, in his having infringed the religious laws and customs of the inhabitants, which, as preserved to them by the articles of the capitulation of the Island to the British Crown, were those of the Gallic Church. He has even threatened to exclude the Brethren from Christian burial.

These particulars having received publicity in the *Times*, the Editor of the *Freemason's Quarterly Magazine*, after alluding to the case of certain Jewish Brethren in Prussia, who, a few years ago, were restored to their privileges by the interference of the Grand Lodge of England, thinks that the Grand Master and the Deputy Grand Master, the Earls of Zetland and Yarborough, are bound by their O. B. to urge upon the Parliament the necessity of demanding an explanation from the Colonial Government respecting Dr. Collier's

conduct. It is much to be deplored that our Brethren at the Mauritius should be exposed to such persecution; but we do not see that the Legislature can well interfere in such a matter. It rests with Roman Catholics themselves to denounce the *unauthorised* meddling of their Priests,\* who have been repeatedly challenged to prove that the Masonic Order was ever condemned by any one of the 18 or 19 Œcumenic Councils of the Church of Rome, from the Council of Nice to that of Trent. We have now before us some able letters written by an Irish Roman Catholic, in which, after exposing the absurdity of the claim laid by the Pope to infallibility *per se* as his attribute,\* (a claim indignantly denied by the Councils,) he says:—"More than 70 years previous to the Council of Trent, a Roman Catholic Prelate held the office of Grand Master of Freemasons in England; and is it to be supposed, were this Institution then esteemed criminal, that the wise and learned men who composed that Council, would have left their censure unrecorded?"

"My Lord (Archbishop of Tuam,) you and your Brother Prelates are but an *Executive for the administration of laws already made*; you have no power to *enact laws of yourselves*. I deny your right to do so. I proclaim to you in the presence of God, that so far from feeling remorse of conscience for my connection with that Order, I would be a much better man if I strictly observed every engagement made by me as a Mason. And now I tell you openly—I defy you, to disprove it—if I appeared as your penitent, and that Freemasonry was the only barrier to my absolutism, *I could compel you* to pronounce it.

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\* We find the following anecdote in the *Westminster* for July last, (Art. I, "Cardinal Wolsey") :—"True," said the Pope once to Gardiner, who was vulgarly taunting him with his infallibility, "there is a saying in the Canon Law that God has placed all knowledge in the writing-desk of the Pope's breast (in *scrinio Papæ pectoris*,) but I am afraid he forgot to let him have the key."—*Ed. I. F. F.*

“Gentlemen, the days are gone by when men of education and independence could be told that they *must* surrender their judgment on the mere *dictum* of a Bishop or the mandate of a Priest. Divine Providence has given a power to the most ignorant peasant to discriminate between right and wrong, yet it appears *we* have not a sufficiency of intelligence to do so ; though—I say it without offence—if the Roman Catholic Clergy and the Freemasons of Ireland were to be brought together, a far larger number of literary men would be found amongst the latter than the former. Gentlemen, it is needless to detail to you the benefits conferred on Society in general by the Masonic Order ; but it effects one good, at least, which may be estimated by those outside its pale—it softens down the rancorous feelings of sectarian prejudice and political partizanship. Bound to our Protestant Brother Masons by a tie as sanctified as it is sublime, we abhor that narrow-minded bigotry which leads one man to dislike another, *solely* because he worships the same God at a different altar ; whilst the Protestant reciprocating this feeling, vies with his Catholic Brother in a noble rivalry—the rivalry of kindness and philanthropy. Roman Catholic Freemasons, you know the opposition given to your Order to be unjust—I hope you have manliness enough to resist it in defence of an Institution known in every region of the globe.”

That manliness *has* been shown ; for from all accounts, Freemasonry has been flourishing most vigorously in Ireland ever since the Archbishop of Tuam made his vigorous attempt to emulate the gallantry displayed by Mrs. Partington on the occasion of the memorable contest which she had with the Atlantic Ocean ! As she with her mop, so he with his anathemas, was determined to “put it down ;” but happily he has failed !

We may add here, that the Lodge *La Triple Esperance*, which took a prominent part in getting up the Memorial to the

Governor of the Mauritius, is the same which (it may be in the recollection of some) gave such a kind reception to our late Brother Neave (Judge of Azimgurh) when he visited that Island in 1845. "I was received at the door," he wrote to our P. G. M., "by all the officers, with flags, and escorted to the Chair between 200 Brethren ! A beautiful band, composed of Masons, played all the evening at intervals. The speeches made were highly complimentary ; and I returned thanks on behalf of the Bengal Brethren, for the honor done them in my person."

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### THE SNOWY RANGE.

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❖ (*For the Indian Freemason's Friend.*)

YE dazzling peaks, that soaring far aloof  
 From the world's turmoil, keep your snowy grace :  
 Ye have seen Empires fall, and earth's green face  
 Marr'd by the conflict, lending mournful proof  
 How rude the tread of Conquest's thundering hoof !  
 While all things else have changed, in you no trace  
 Of change appears ; but from the lofty place  
 Of your tranquillity, near Heaven's blue roof,  
 Do ye look down,—*your* grandeur still the same,—  
 On India's plains, with marble fragments strown,  
 The broken pride of kingdoms overthrown.  
 Still first 'mid Nature's works, your glories claim  
 Man's homage : still the plains your bounties own,—  
 Ganges and Indus, streams of ancient fame !

ROMSARD.

## LUKEWARMNESS IN MASONRY.

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*(For the Indian Freemason's Friend.)*

It is apparent to any Brother who exercises a moderate degree of observation, that there exists in the present day, much lukewarmness and indifference on the subject of Freemasonry, which may be traced to several causes. It is indisputable that men are greatly actuated by selfish motives, whether in the pursuit of fortune or fame; but it is equally certain, that those whose energies are devoted to the acquisition of wealth or eminence, are ready to respond with a generous and charitable feeling to the claims of their distressed fellow-creatures, and that many who would reflect honor on the Order, and who would, by their position in the world, materially add to the estimation in which Freemasonry should be held, refrain from joining the Fraternity from ignorance of the great benefit they would materially aid in conferring on mankind, and from observing the lukewarmness of its Members. Could men be convinced that, by becoming Freemasons, they would extend their sphere of usefulness, without in any way compromising their own interests, we might reasonably suppose that every lover of humanity would become a Freemason.

Many say that if the object of Freemasonry be charity, can a man not be charitable without being a Freemason? True—and no land boasts of more charitable endowments than our own, or of institutions for the relief of suffering humanity supported by those who are not Freemasons. But it is not the lavish expenditure of gold by the affluent, to succour the distress of the needy, that is solely required. Freemasons subscribe a small quarterly fee; which fixed sum, collected by

Lodges in every part of the habitable globe, annually remitted to the United Grand Lodge of England, forms in the aggregate a large sum, which is dispensed under the management of a Committee, elected by the Masons themselves, for the relief of the indigent. Of the total amount so received, a detailed account of expenditure is published in the quarterly accounts, transmitted free of charge to every Lodge. Thus the humblest Brother may see the amount of relief afforded, aided by his individual mite; and that annuities varying from £20 to 80 per annum, or more, are secured to the destitute;—that a noble institution is supported for the refuge of the aged and distressed;—that six hundred destitute Orphans are clothed, fed, and provided for by the same means;—to all which wide-extended charity, every Mason feels he contributes, besides supporting a local Charitable Fund; and his grateful heart thanks the Almighty Creator that his own position enables him to support this universal charity. But it is not this charity alone that renders Freemasonry the most beneficial institution in existence. In the Lodge all men meet on an equality. Masonry derogates not from the respect due to worldly position; on the contrary, the Brother of low degree feels more estimation for the exalted individual who has met him on an equality, than for him who never condescended to look on him but as an inferior. In the Lodge all are Brethren, as they are in the eyes of the Great Creator, who sees no difference between Jew, Greek, or Gentile, but considers all one in his sight, even as in the grave all ranks are levelled, all distinctions are done away. ¶

And what is the advantage of this equality?

It enables the least enlightened to mix and converse with those of the most cultivated intellect; it tends to destroy the idea that any feeling of antagonism exists between the wealthier and poorer classes of the community; it admits at once men of humble station to the society of those in a sphere

above them, and draws the whole together by one bond of brotherly love, for which our social system affords no other opportunity of similar intercourse and interchange of sentiment. On quitting the Lodge, worldly distinctions possess the same sway as before entering it, with an increased degree of mutual esteem and respect between those whose positions are the farthest divided asunder.

Military men of rank are often averse to Masonry, holding it objectionable that the soldier in the ranks should sit at table with his superior officer, and converse on terms of equality with him, fearful of its generating a pernicious familiarity. Oh, fatal error! founded on ignorance, and opposed to all that is truly great, liberal, and God-like, proving the truth of God's own words, that "man's thoughts are not as his thoughts, nor man's ways as his ways." For he says we are all equal in his sight, still he ordains obedience to Princes, Rulers, and those in authority.

Can any reader who is a high functionary or an officer, say that he has ever experienced undue familiarity from any in a subordinate position because he had called him brother? Far otherwise; the soldier who meets his superior chief on terms of equality in the Lodge, would be the last man, in his moment of maddest excitement, to forget, even if wronged or oppressed, that he had met his oppressor as a brother. It would rivet more firmly the chain of discipline, while it made light that which to the uninitiated would be a burthen.

The great characteristics of Masonry are Brotherly love, Relief and Truth.

By meeting in Lodge on an equality, Brotherly love is engendered, and all classes drawn together by a feeling of mutual dependence. As we have Masters, Wardens, Deacons and Brethren dependent one on the other for the government of the Lodge, so in the world all ranks are dependent on each other for their mutual support.



The Relief we afford is equal. The greater our numbers, the more extensive the benefits we confer on those less fortunate than ourselves.

The Truth is made manifest by our acknowledgment of equality in the eyes of the God who created us, although some are born to fill more exalted stations in life than others. We become mutually conversant with each other's sentiments, and the very name of Freemason inspires a mutual reverence and respect. Then why, with all these advantages, is there lukewarmness? Our society is not a system of religion; it is one of morality, veiled in allegory and illustrated by symbols. The duty of a Master is to withdraw that veil, and elucidate that which it conceals. But how many seek to fill the Chair for the honor of the position, for the distinction which it confers, and then consider the summit of their Masonic ambition gained. They go through a monotonous routine, and unvaried ritual, till its very sameness becomes palling, and lukewarmness ensues. How many hurry to the banquet and return home late, giving reason to the uninitiated to affirm that we meet for conviviality alone. Or they hurry candidates through degrees, till at last the Master Mason, who entered the order full of zeal, finds his expectations disappointed, having taken his degrees without knowing the moral signification of every step he has trodden; his mind is dissatisfied, and though told that he has been brought from darkness to light, he fails to perceive it; for the mysteries among us, a knowledge of which he is told can only be attained by a punctual attendance at our Meetings, remain, after many Meetings, as great mysteries as ever, and he becomes lukewarm, attendance is irregular, and the Lodge sinks in the very estimation of its Members; which being the case, it naturally follows, that, feeling no great zeal for Masonry so imperfectly understood, discredit is brought on the craft, and the uninitiated themselves can scarcely feel a laudable desire

to enlarge their knowledge and be enrolled amongst the Members of a society which seems lukewarm in its own behalf, from the misfortune of having found their ideas of its excellence fall short of their expectations, whereas it ought, and would, if rightly understood and illustrated, exceed in reality every Neophyte's anticipation of utility, excellence, and pure delight-inspiring results.

A Mason, who is disappointed at his initiation, by its careless and negligent performance, and who is similarly hurried on from step to step, frequently quits the Lodge in disgust, never to return to it more, and even abuses the Order on the foundation of his own experience of disappointment. Whereas one who is not advanced a second step, till every point in the first degree has been explained, illustrated, and all its latent beauties unfolded to his inquiring mind, is imbued with an ardour which impels him to test the truth of our traditions, to seek more knowledge still, and store his mind with the learning of deep research; and he pushes on in his career, thirsting with the ambition of exploring every mystery of the Order, a delightful and never-failing course of study and employment for every leisure moment being presented to his eager, inquiring mind. His leisure hours, instead of being frivolously wasted, are joyously passed in the pursuit of knowledge; and in his turn, he imparts the result of his own delightful studies to new candidates, and inspires them with zeal, and thus extends a counteracting influence to the bane of Freemasonry—*lukewarmness*, the offspring of ignorance.

TATNAL

November 18, 1854.

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## PICKINGS FROM MY POCKET BOOK.

(For the Indian Freemason's Friend.)

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1. "THE scales of the largest whale," says good old Preston in his *Illustrations of Masonry*, "as well as the pencilled shell of the most diminutive fish, equally yield a theme for contemplation." Now if you were *actually* to see a whale with scales, what do you think you would say? That it was "werry like a whale?" Of course! A cetacean may have whiskers, teeth, mammæ, tusks, and humps: but who ever heard of their having scales? Then again, can any one in his senses believe that a whole was ever made up of three halves? And yet a certain barrister in India is thus described in the *New Monthly*. "His reasoning, half law, half casuistry, half sentiment, rendered it impossible for us to divine on which side he would decide." And speaking of barristers, there was an eloquent counsellor who displayed a strange knowledge of natural history when he pointed to the defendant and exclaimed, "Until that viper put his *foot* amongst them;" and when he asserted that certain persons "lived from hand to mouth, like *birds of the air*." Another eminent lawyer assured the jury that he "smelt a rat," and that with their assistance he would "nip it in the bud;" and on another occasion, that he would give "the hydra-head of faction a rap over the knuckles." A book recently published, entitled "A Volunteer's Scramble through Scinde, &c.," informs us that Lieut. Taylor "commenced *via armis* to carry his own way" at Lukkee. But we were taught at school that "unum substantivum regit aliud rem diversam significans in genitivo." Consequently we beg leave

to think that *via armis* should have been *vi et armis*, or at the utmost *viâ armorum*. But what a "whopper" we have in the following passage from Milton's description of one of those terrible battles which ended in the total overthrow of Satan and his host *without* great slaughter:—

"Overhead the dismal hiss  
Of fiery darts in flaming volleys flew;  
And flying, vaulted either host with fire."

If the glorious old poet had had the use of his eyes, he would have given his amanuensis a different idea of a dismal hiss!

2. American travellers are distinguished above all others for the inveterate habit which they have of recording gossip. Catering as they do to a disposition for prying into the affairs of one's neighbours, which is so prevalent, their books are bought up and read with avidity; and no doubt they settle themselves down very complacently into the belief that they have pleased both their readers and the lions whom they have shown up. The former have had an opportunity of indulging their insatiable desire for poking into the affairs of others, while the latter have had their vanity tickled by being held up to a gazing throng. Recently, we have seen Mrs. Beecher Stowe freely recording for public information all the chit-chat that had flowed around the circles into which she had received admission in England. It is true that she has not noted down aught of which her *dramatis personæ* need be ashamed; yet they had spoken before her without reserve, and *might* have said many things which, although bearing a resemblance to wit or humour when uttered *vivâ voce*, might have looked silly or frivolous in print.

The impropriety of such a practice, the distrust, suspicion, and restraint which it has a tendency to produce, are so obvious, that we need not point them out at any length. It lays an axe at the very root of social intercourse. Mr. N. P.

Willis was a notorious offender in this respect; and so was Fennimore Cooper, who had besides the misfortune of looking at every thing Anglo-Saxon with a jaundiced eye, and who received from Croker in the *Quarterly* the most stunning castigation that was ever dealt out to any offender:—

“Haec ego procurare et idoneus imperor, et non  
Invitus.

Ne fidos inter amicos  
Sit, qui dicta foras eliminat,”

wrote the old poet when inviting his friend Torquatus to little conversazione in his clean and cosy Sabine farm. Keen observer and satirist as he was, it was his rule that nothing that was uttered within doors in all the confidence of friendship should be carried abroad.

W. H. H.

29th December 1854.

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## FREEMASONRY IN ENGLAND, &c.

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WE perceive that the "Freemason's Quarterly Magazine" is to be changed into the "Freemason's Monthly Magazine." The Editor says that he will feel "most thankful if the Secretaries of private Lodges will transmit to him, for insertion, the particulars of any interesting matters occurring at their Meetings."

The "Masonic Intelligence" furnished by our contemporary, teeming as it is with long lists of names and phalanxes of capital letters, has an uninviting appearance, except to those locally interested; and we believe that the *Maga* itself has scarcely any circulation in this country. If we are correctly informed, our publishers, who are the most flourishing bibliopoles on this side of India, sell only *one* copy of it! The truth is, that there is very little in it of immediate interest for us, Indians.

We propose noticing from time to time such of the items reported as we may consider to be more generally interesting than the others.

Commencing with the "Charities," we find that the amount of relief which was granted by the Lodge of Benevolence from March to August last, was 429*l*.; that there were on the funds of the Royal Masonic Benevolent Institution 52 male annuitants and 11 widows, and that a building was to be erected for the institution at a cost of 2475*l*.

The 66th anniversary of the Royal Freemason's Girls' School, was celebrated under the presidency of the Rt. Hon. Lord Londesborough. In the midst of the entertainment, the chil-

dren appeared on the Dais, with the Matron and her assistants, and were received with great cheering. The chairman shook the worthy Matron cordially by the hand; and in a speech which he shortly after made, he said that great praise was due to her, who "for 50 years had been at the head of the establishment, and to the other ladies, who had passed all their lives in the school". Seven hundred girls had been educated by them, and "not one had turned out badly in after life." The children, looking in excellent health, sang a hymn, in which a grateful allusion was made to the "pure golden tide of Masonic benevolence". One of the girls, who had not only distinguished herself beyond all her school-fellows, but had endeared herself to them, and had in fact been chosen by them for the honor of a medal, was presented to Lord Londesborough, who, taking the prize in his hand, said:—

"My dear little girl, I am a father myself, and it gives pleasure to my heart to see one so young so good. Bear in mind that those who have assisted in your bringing up, will watch your future life. Remember that the best return you can make to those who have assisted in your instruction, will be to conduct yourself worthily of them, and then your future career will be as prosperous as your life will be virtuous. That you may be prosperous and good is our most fervent prayer! I now present you with this medal as a testimony of your good conduct" (loud cheering.)

The children then sang their "Good Night," and proceeded round the room, receiving a good portion of the dessert in their aprons. The Chairman having received Her Majesty's commands to attend at the palace, was obliged to retire earlier than he would otherwise have done. The subscriptions amounted to 1600*l.*, including 50 guineas presented by Lord Londesborough. There were several ladies in the gallery, and the musical department had the assistance of Brother Augustus Braham and other good professional vocalists. A donation of 350*l.* was subsequently made to the school by the Grand Lodge; and the annual *fête* given to the

children during the fruit season, was celebrated very joyously with music and dancing and the distribution of fruits.

Running our eyes over the various reports, we find that Masonic sermons were preached on the 25th July, by the Rev. H. Grylls, Vicar of St. Neots, and Prov. G. Chaplain of Cornwall; on the 8th June, by the Rev. W. Hope, M. A., Prov. G. Chaplain of Derbyshire; on the 27th July, by the Rev. W. Pearce, Prov. G. Chaplain of Dorsetshire; on the 15th August, by the Rev. T. L. Griffiths, Prov. G. Chaplain of South Wales; and on the 18th August, by the Rev. W. H. Wright, Prov. G. Chaplain of Staffordshire.

We have read with pleasure a slight sketch of the proceedings of a Meeting of the "Stability," a Lodge of Instruction in London. The Tracing Boards were explained, and the business of the evening was throughout conducted with great accuracy, "the answers being given with a promptitude and readiness, that made the whole affair an intellectual treat." Five guineas were voted to each of the four following institutions; the Girls' School, the Boys' School, the Annuity Fund, and the Widow's Fund.

We observe the names of our late P. G. M., Col. Burlton, and of Brother Chapman of Lodge "Industry and Perseverance," in the report of a Meeting of the "Grand Master's Lodge," No. 1. The former is incorrectly designated "Past P. G. M. of *Bombay*."

The foundation stone of a new Market House and Mechanics' institution was laid at Swindon, in Wiltshire, by the Prov. G. Master Lord Methuen, assisted by 600 Masons. A sermon was preached by the P. G. Chaplain, and a collection was made in aid of the funds for purchasing a new organ for the church. The procession to the site of the building was composed partly of 1200 children from the schools in the neighbourhood, all of whom were ranged in walking order, carrying little flags, and wearing blue rosettes. The P. G. M.,



in a speech which he made after the usual ceremonies, mentioned that the site had been granted by the Great Western Railway Company. The proceedings of the day were concluded with a *dejeuner* under an immense tent. Several ladies were present, to whom Lord Methuen gave a good humoured advice to have Masons for their husbands.

At the last annual festival of the Prov. G. Lodge of Cornwall, a "party of ladies were admitted, at their particular request." Brother J. Ellis, who presided in the absence on Parliamentary business of the P. G. M. (the Earl of Fortescue), had, in the course of the day, delivered an address, of which the following is an extract:—

"Books are of little use in the scientific part of Masonry, but they are the grand outlines of *Masonic morality*, and the superstructure of the Royal Art. To promote and advance this improvement, intermingled with our social Lodge Meetings and annual Associations, like the present, will always, I trust, be the chief object of our fraternal assemblings."

The foundation stone of a church was laid on the 24th August last at Newport, in the Isle of Wight, by Prince Albert, assisted by three Lodges of the Island, and six visiting Lodges from Portsmouth, Southampton, and other places. The Architect and the Contractor were both Masons. "The morning opened most favorably, and the inhabitants of the Wight poured into the town by thousands. A guard of honor from the garrison, under the command of Brother Bond, kept the road clear for the procession. Several triumphal arches of considerable magnitude were erected across the principal streets, and the houses generally were ornamented in great profusion of flags. Through the kindness of Brother Fraser, P. M., Commandant of the 93rd Depôt, the Banner Bearers and Tylers appeared in full Highland military costume." The procession, preceded by the Band of the Royal Marine Corps,

having reached the ground, "the scene was most enlivening; the costumes of the officials, the Clergy in their robes, the Military, the sparkling Regalia, and the splendid new Banners of the Brotherhood, aided by the strains of the Military Band, and the vast amphitheatre occupied by hundreds of ladies, formed a *tout ensemble* which will not soon be forgotten." After the usual ceremonies, the Bishop of Winchester invoked a blessing. Two banquets were given, one by the Masons, and the other by the Mayor, who proposed the health of the P. G. M. in the following manner:—

"The next toast," he said, "was one which he felt some degree of difficulty in approaching, because he was somewhat in the dark (*laughter*). It was that of the Prov. Grand Master, who had left the room with his Masonic Brethren. Not being an initiated person, it would be difficult for him to deal with the subject; but fortunately, though they kept some things in the dark, other actions shone forth. And when it was seen that charity was their handmaiden (*cheers*), that they visited the fatherless and widow (*cheers*), that they dispensed charity fairly and liberally, and were ever ready to come forward when any work was to be begun which had for its end the benefit of mankind, men were bound to conclude that their actions sprang from a pure source (*cheers*)." &c.

In Derbyshire, (the Duke of Devonshire, P. G. M.), a new Lodge was recently consecrated, and a collection made for the benefit of the "Masonic Charities and the Derbyshire General Infirmary." The Lodge received the following presents: from Brother C. R. Colvile, M. P., a silver square and compasses, and from the Rev. W. Hope an "ancient volume of the Sacred Law."

At Gravesend in Kent, the votes of two life Governorships of the "Aged Freemason's Benevolent Institution," were placed on the 17th July last at the disposal of Brother Ashley—"the only instance of the Members of a Lodge subscribing to place the votes of a Masonic institution at the disposal of a Brother whom they wished to honor." Brother Ashley is described as a "fine old gentleman."

A new Lodge (the "Ogle Lodge," No. 910,) was consecrated on the 25th of August, by the Rev. Challoner Ogle, the P. G. M. of Northumberland. Several Brethren from the choir of the Durham Cathedral assisted with odes and anthems.

A handsome testimonial was presented at Bath on the 21st August, by a numerous gathering of Brethren, to Brother G. M. Temple, who had "worked his way in the Craft well, steadily, and honorably, *in* Lodge and *out* of Lodge holding fast to Masonic principles, comprehending and grasping its true features, which are lost, unknown, or undiscovered by many."

At the last Annual Meeting of the P. G. L. of Staffordshire, a resolution was passed that the fraternal manner in which the P. G. M., Col. Vernon, had been received by the Brethren in Switzerland during a recent visit to that country, should be acknowledged. At the banquet, the P. G. M. proposed as a toast, "the Grand Lodge Alpina of Switzerland," and gave an interesting account of the state of Masonry in that country. He remarked that the principles of the order were carried out there to their fullest extent, and that so careful were the Brethren to admit none but good and worthy men, that it was not easy to enter the Craft; candidates having frequently to wait twelve months, pending a strict investigation into their moral qualifications.

Under the sanction of the Supreme Council of the "Ancient and Accepted Rite," (which grants Warrants for what are called the "higher Degrees of the Order," such as *Rose Croix* Chapters, &c.) a convocation was held of the Members who had attained the 30th Degree.<sup>†</sup> Some of the Members of the 31st and 32nd Degrees were also present.\* Allusion was made at the banquet to the Brethren of the Order who were fighting in the East and the North, to the Supreme Councils of Ireland

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\* How is it that we never hear of the Degrees immediately below the 30th? Can any Brother enlighten us?—*Ed., I. F. F.*

and Scotland, and to the American Councils and the illustrious Brethren Raymond, Gates, Dr. Mackay, Moore and Gourgas.

The last Conclave of the Masonic Knights Templar in London, was held on the 12th May, Col. Charles Kemneys Kemneys Tynte presiding as Grand Master. The Grand Prelate, the Rev. Edward Moore, read the usual exhortations during the collection of alms, pursuant to the statutes of the Order. A report was then read, from which it appeared that six new encampments had been formed, one of them being at Madras. Jewels were presented to the Conclave by the Grand Master as a mark of his esteem and affection for the Order. It was resolved that testimonials to the value of 30 guineas each should be presented to the Grand Chancellor and the Vice Chancellor, and that a donation of 5 guineas should be made to each of the "Masonic Charities." After the banquet, a testimonial, purchased by subscriptions received from several encampments, was presented to the Grand Master, who, in acknowledging the honor, expressed his gratification at having himself granted not less than 18 Warrants. The testimonial, an engraving of which illustrates the July number of the Magazine, is valued at 100 guineas, and a lithographed print of it will be given to each subscriber, with a list of the names of all the subscribers.

In Scotland, the Rt. Hon. Lord Panmure, K. T., was installed on the 10th July as P. G. M. of Dundee. Sixteen Lodges marched in procession, and the line numbered upwards of 400.

The revival of the order of Knights Templar in Canada, was commemorated at Kingston in June last. Twelve "Orders of Merit" were distributed on the occasion by Colonel A. Gordon, who made an eloquent speech.

A good deal of correspondence was taking place on the subject of the assertion of a right by the General G. Encampment of the United States to have jurisdiction in Canada.

But we believe that at length the question has been amicably settled, the Yankees having yielded with good brotherly feeling.

Among the obituary notices, we find the name of the late Brother E. G. Papell, of Madras. His "valuable and lucid lectures on Masonry and the Knights Templars' Degree," as well as "the correct and masterly manner" in which he performed his Masonic duties, made him a very useful Member of the Craft in Madras. In 1850 he received a handsome testimonial from Lodge "Social Friendship." To his honor be it recorded, that when the Secunderabad Lodge required his assistance, he travelled upwards of 350 miles over a rugged country, where there are neither rail nor carriage roads, to revive their Chapter.

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## KILWINNING IN THE EAST.

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*History of Lodge Kilwinning in the East, No. 740.* BY WYNN  
ST. JOHN BURROUGHS, *Calcutta*, 1849.

ALTHOUGH this book has been for some time before the public, it was only the other day that we had the pleasure of reading it. We confess that we took it up with considerable distrust; but we can conscientiously say that we have laid it down with feelings of the most pleasant good humour. As page after page was turned over, a certain "unctuous sensation" came stealing over us, and lapping us in Elysium; until at length we were left in a dreamy sort of doubt as to whether we were more indebted to the vast fund of information so patiently stored up by the author, or by his *naïve* and well-meant comments, compliments, and strictures. Sooth to say, it has seldom been our lot to take up a volume more replete with amusement, or containing greater indications (its size considered) of an extensive acquaintance with books. The first thing which strikes a reader on opening it, is the abundance of notes with which the author, with the literary affluence of a Wilson Croker, has enlivened his pages. Another circumstance which is sure to be looked upon as remarkable, is the profusion of poetical and prose quotations. Indeed we have a shrewd suspicion that the author must have been locked up for a whole year in some Bodleian to which we have unhappily been unable to gain access. It is not easy to give one an idea of the nature of the contents; but we may remark that, like the floor of a lodge-room, the book is positively *tesselated* with quotation and

remark. Dr. Oliver, Dr. Duff, Preston, Dr. Crucefix, Sir Roger L'Estrange, Baxter, Thomas Brown, the "Freemason's Quarterly Review," Archdeacon Mant, Hume, Cobbett, Lord Brougham, Stowe, Addison, Moore, Shakspeare, Thompson, Johnson, Goldsmith, Milton, Juvenal, Rogers, Byron, Dibdin, Volney, Dr. Mackey, Blair, Prince Metternich, Horace, Massinger, Pope, Robert Hall, Campbell, Dr. Hawkesworth, Washington Irving, Noyes (?) Parnell, Samuel Butler, Tytler, Sunyassce Hutchinson, Dr. Hutton—all have been ransacked by this writer, and reft of their choicest sayings for the illustration of his remarks. Sometimes his remarks are brought in like pegs to hang those sayings on.

To return to the notes. Scarcely have we learnt in one of them that James VI. of Scotland was James I. of England, when a star over the word "papists" flashes upon our retina, and leads us down to the information that "this appellation, rather epithet, was generally applied to Roman Catholics." For further particulars regarding the "unjust persecution" of the papists, we are referred to "Cobbett's History of the Reformation in England and Ireland." Hampden, we are told, "flourished" during the Civil Wars, and was "eulogized" by Gray and Bacon. Allusion is doubtless made here to that memorable line in the *Elegy*—

"Some village Hampden that with dauntless breast,"

Farther on, we find an explanation in a note, that a person described in the text as an "obscure Corsican, who once swayed the destinies of Europe," was "Napoleon I., Emperor of the French." Some of the notes contain interesting particulars regarding Brothers Samuel Smith, F. W. Birch, J. J. L. Hoff, and other Indian Masons. Referring to the part which was taken by the last mentioned Brother in laying the foundation of Lodge "Himalayan Brotherhood" at Simla, our author relieves himself of the following burst of eloquence, which is

equal to anything written by the Lady Emmeline Wortley; "Himalay of perpetual snow has of late years become familiar as household words. Its towering trees and deep ravines, its lofty peaks and romantic views, that envelope and encompass the whole in its eagle and condor solitude, remind the traveller of the Alps and the Appenines, while Jura's thunder vibrates in the imagination of the mind.\* When our esteemed Brother shall retire from the busy scenes of life; when he shall rest himself beside a *fall of water*; when he shall see his fields waving to the southern breeze with *ears of corn*, what must his thoughts—his feelings be, pen cannot describe, tongue cannot utter, and though he may not, correctly speaking, be able to exclaim with the purpled philanthropist of old, 'I found Rome a desert and leave it a city'†; yet he may safely say, *in the heart of a mountain, cold as its own ice, I have sown the seed of Charity, one day its shady branches will beautify the scenery, and its God-like virtues unprove the soil.*" Page 20.

In page 6 we find a comparison, or historical parallel, which strikes us as a very original one. We remember that the Maharanee Jhunda Koonwur was compared by Major Edwardes to Messalina, and by Dr. Cooke Taylor to Semiramis; and here we find our author calling Queen Elizabeth the "modern Cleopatra." Had Polonius been living, he would have admitted, with surprise, the striking resemblance between the haughty Tudor and the "Serpent of old Nile,"

"She whose chain  
Around two conquerors of the world was cast;  
But, for a third too feeble, broke at last."

Their brilliant and voluptuous beauty, (*nimum lubricus adspici*); their luxury, extravagance, and dissipation; the proud triumph achieved by them over the hearts of their infatuated

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\* Here's something for the Materialists!—Ed. I. F. F.

† Perhaps in reality allusion is made to the saying of Augustus:—  
"I found Rome built of brick; I leave it built of marble."—Ed. I. F. F.



masters ; and the sad *finale* with which the existence of each was wound up, are all points which make them resemble one another as much as Marphisa may be said to resemble the fair Doralis, or as the Queen of Palmyra may be said to resemble the Countess du Barry !

While pointing out the above passages, we must at the same time not omit to notice that there are many indications in this book that the author is rather an eccentric sort of a man. For instance, in making a quotation from Mant's "Freemason's Pocket Companion," in which allusion is made to Celeus King of "*Elrusis*," instead of presuming to correct the printer's mistake, he has, with touching modesty, increased the blunder, by speaking of Celeus King of "*Elruses*." He must have been well aware that *Eleusis*, in Attica, was the word which ought to have been used. Again, in taking "a cursory view of the original Kilwinning," he commences by taking a cursory view of the reign of James I. of *England*, instead of that of James I. of *Scotland*. Then again, he says that it is "a point unquestionably true, that there exists, or existed, the minutes of the proceedings of the Lodge," but that it would be difficult to "collate authentic data of its complete history ;" and he moreover alludes to the "liberty-land of Bruce and Baliol." Now we should like to know, first, which of the two points is *unquestionably* true, that there *exists*, or that there *existed*, the minutes of the Lodge ?—*secondly*, whether it would not be a work of supererogation to "collate *authentic data*," and whether it would not be a more useful thing to collect authentic dates ?—and *thirdly*, whether it was for the sake of alliteration that he omitted the name of Wallace and thought of that of Baliol—Baliol, the vassal of the King of England ? To make matters worse, his perverse printers make him speak of the *ignus fatuus* ; and in his single quotation from Horace, they make him say,

" *Optat ephippia bos.*"

So much for the author. We will now endeavour to give an epitome of the History. We do not find any explanation of the circumstances which led to the establishment of the Lodge. They were simply these. A quarrel having arisen at a Masonic Ball given by Lodge "Humility with Fortitude," in 1827, the ill-feeling which was excited among the Members on the occasion, continued to ferment; and at length, after it had been found necessary to "exclude" one Brother for having conducted himself improperly at the ball, and another for having addressed insulting letters to the Lodge, several of the Members seceded and formed the new Lodge, "Kilwinning in the East." The place where its first meetings were held (which also our author has omitted to mention) was a house facing the Wellington Square. The first Master was Brother George Potter, who was installed by the venerable Brother Blaquiere. Nothing unusual occurred until the middle of 1828, when "an encampment in the S. E. degree was formed and attached to this Lodge." At the close of the year, Brother F. Higgs, the owner, at one time, of the building now known as "Freemasons' Hall," succeeded Brother Potter in the Eastern Chair. In 1829, Lodge "Humility with Fortitude" made an advance towards a reconciliation with this Lodge, by sending a "general invitation" to its Members, which was "thankfully accepted." Among the occurrences of the year were the admission of Brother David Drummond as a Member, and the initiation of Mr. T. Ledlie, who was afterwards attached to the Hon'ble Company's Dispensary. The former is yet remembered in Calcutta as a successful schoolmaster, a subtle metaphysician, a good poet, a pleasing editor, and (in spite of his voice) an effective speaker.\*

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\* Among his pupils was Mr. H. L. V. Derozio, who has been included by Brother D. L. Richardson, in his *Selections*, among the Anglo-Indian poets, and whose Objections to the Philosophy of Kant were pronounced by Dr. Mill to be perfectly original.—*Ed. I. F. F.*

Brother Drummond was Master in 1830 and 1831, and his administration was vigorous and beneficial. The confused accounts of the Treasurer were overhauled—twenty defaulters were excluded—and the irregular practice of giving more than one Degree on the same night to the same person, was checked. In 1832, Brother Potter again filled the Chair; but he did so only until the middle of the year, when it was found necessary to place the Lodge in abeyance, owing to a paucity of Members. It never re-opened under its old Warrant. “A small vestige of its funds,” we are informed, “was made over to the District Charitable Institution.” We have learnt on other authority, that instead of being a “small vestige,” the amount was Rupees 500, which the District Charitable Society must have looked upon as a handsome contribution. After being dormant for upwards of eleven years, the Lodge was re-opened on the 13th December, 1843, under a new Warrant, bearing the present number 740 on the Register of the Grand Lodge of England. Brother John Cameron was the first Master. He “came forward,” we are told, “to raise a pillar which had fallen prostrate more from misfortune than misdeed;” and he was installed into the Chair by the present D. P. G. M. of the North-West Provinces. We find the following names in the Warrant, which is inserted entire in the Appendix: John Cameron, John S. Chisholm, (who afterwards became W. M. of the Simla Lodge,) Willoughby F. Hair, John J. L. Hoff, Thomas Ledlie, John T. Stout, James G. Davidson, Charles Seton, and W. R. Stout. With the year 1844 came several manifestations of brotherly feeling. Brother J. A. Guest presented a number of aprons and collars. A subscription was raised among the Members “for the purpose of defraying the expenses incurred in re-modelling the Lodge,” to which was added a donation made by Colonel Everest. Brother D. J. Daniel offered to act as Tyler without the usual remuneration, and Lodge “Humility with Fortitude” gave the use of its

bomb-proof rooms in the Fort. "Soon after this, two very excellent Masons, (Brothers J. J. L. Hoff and J. Chaunce,) were elected Honorary Members." In the middle of the year, a Jew, named Judah Ezekiel, was initiated. "On the 17th September, Rt. Wor. Brother F. W. Birch presided, at the express request of Rt. Wor. Brother J. Burnes, P. G. M. of Western India, to invest Wor. Brother John Cameron with the insignia of the honorary Office of Grand Superintendent of Works, which had been conferred upon him by that authority, and also to present him with his Patent of appointment. Among the Brethren present on this memorable occasion, were Wor. Brother W. A. Montriou, Barrister-at-Law; V. Wor. Brother J. J. L. Hoff, P. G. Secretary; Wor. Brother E. Townsend, and a few others." Towards the close of the year, Brothers Birch and Townsend were elected Honorary Members, and Brother Cameron was re-elected Master. In 1845, Brothers Teulon, (of Texas,) Colonel Burlton, and Samuel Smith were elected Honorary Members. The year terminated with the election as Master of Brother H. Perry, of whom nothing further is distinctly said save that he died on the 4th August, 1846, at the Cape. Brother Cameron, on his retirement, was presented by the Members with a medal. Some indignation, which appears to us to be superfluous, is expressed in this History at an order having been issued by the Grand Lodge of England, in March 1851, directing that no Masonic proceedings should be published—"without due sanction." To, "act the part of a Tell, or to stand up as a Hampden," when we are required to obtain the sanction of those appointed to watch over the general interests of the Craft for the publication of Masonic *proceedings*, would be to remind one of Smith O'Brien's offer to die on the floor of the House of Commons, which afforded *Punch* such a rich subject for fun. In 1846, Brother Teulon, of Texas, on whom the author has passed a well

deserved eulogy,\* died and received a Masonic burial. "Nothing more of note occurred during the year," except the election of Brother Townsend, as Master. In 1847, the Lodge contributed upwards of 340 Rupees towards the mitigation of distress and destitution in the Highlands and Islands of Scotland, and received the "unanimous thanks" of the Grand Lodge of Scotland for the liberal donation. In August, the Lodge formed the nucleus of a library, and commenced working the Ark and Mark Degrees. "A short time after this, the Lodge was startled by a shock resembling that of an earthquake. It related to the embezzlement of the funds by Brother J. A. Guest." We think it but due to the late Brother Guest, who had appropriated the Lodge funds to his own use with the full expectation of being soon able to replace the amount, to mention here that he made some reparation for his offence as soon as it was in his power to do so. In connection with this point, we are glad to find the following remarks in the "History," which we trust will, in some measure, counter-balance the author's sympathy with those who rebelled in 1848 against constituted authority. "In the onset of the movement to resuscitate this Lodge, he (Brother Guest) was deemed by the Offg. Prov. Grand Master an objectionable party. 'The custodian of our Order is the custodian of our honor; if then such an authority, to whom in fealty we are bound to obey, demurred about him, how much less could we with any propriety admit him amongst us.' Brother Townsend was Master in 1848. Several pages of the "History" are somewhat unnecessarily filled with the speeches which were made when Lord Dalhousie was presented with an address, and when the foundation-stone of the Fever Hospital was laid. On both those occasions, Lodge "Kilwinning in the East," we presume, did not take a more prominent part than the other Lodges.

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\* We ourselves paid a tribute to his memory in a Masonic periodical.

The only other point which remains to be noticed is the Rebellion of 1848, which actually reminds our author of the lines in *Hudibras*—

“When civil dudgeon first grew high,  
And men fell out, they knew not why.”

We shall take up this subject in our next number.

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## OUR CHIT-CHAT.

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THE following are some of the encouraging remarks which we have received from Brethren who are far awa' from us :

*Cawnpore, 30th October 1854.*—Thanks for a sight of the Prospectus of the *Indian Freemason's Friend*. I sincerely wish this coming journal every success. It is one that has been much required. \*\*\*. It will shew the western Brethren that we of the east are not backward in supporting so laudable an enterprise.

*Simla, 6th November 1854.*—I feel assured that, if supported, the periodical will be of great advantage to the Masonic fraternity in India.

*Umballa, 1st November 1854.*—I lose no time in sending you a list of names of Brethren who have subscribed to the *Freemason's Friend*. May prosperity attend the undertaking !

*Bombay, 13th November.*—I feel delighted at the prospect of having another Indian Masonic periodical to interest us !

*Mussoorie, 18th November.*—I am happy to inform you that my recommendation of your undertaking to the support of the Brethren, has been cordially responded to.

On the 16th December, the Provincial Grand Master of Bengal gave his Annual Dinner to the Officers of the Provincial Grand Lodge at his residence in Chowringhee.

The following elections of Masters have taken place in the Calcutta Lodges :

Star in the East, No. 80, Brother W. Abercrombie.

Industry and Perseverance, No. 126, Brother W. J. Judge.

• True Friendship, No. 265, Brother J. G. Llewellyn.

Humility with Fortitude, No. 279, Brother M. S. Templeton.

Marine, No. 282, Brother T. C. Howe.

Courage with Humanity, No. 551, Brother W. S. De Courcy, (re-elected).

St. John's, No. 715, Brother W. H. Owen.

Kilwinning in the East, No. 740, Brother G. H. T. Taylor.

We have been favored with a copy of the following address, which was presented to Right Wor. Brother J. Chaunce on his retirement from the Eastern Chair of Lodge No. 279 :

*Calcutta, 20th December 1854.*

DEAR BROTHER CHAUNCE :—Although we presume that you are fully aware of our sentiments regarding yourself, yet we trust that you will permit us, at this time, when you have just ceased to preside over us, to adopt this mode of giving expression to the high sense we entertain of the brotherly feelings under which you acted when you consented to our placing the Hiram in your hands at the end of last year, and of the unabated zeal and ability with which you have wielded it during the present year, in spite of a protracted illness.

If we have been struck with one quality in your character more than with another, it is the stern sense of duty which you appear to us to possess. It is, we are firmly convinced, *that* which prompted you, after having presided over “Old Humility” in palmier days, to come to our assistance when your aid was much needed by us, and which dictated to you an unremitting and a minute supervision of the affairs of the Lodge in spite of physical weakness and suffering.

We trust, dear Brother Chaunce, that you may have a speedy restoration to perfect health and strength, that the Great Architect of the Universe may give to you and your's every spiritual and temporal blessing, and that it may be a source of consolation to you to know, that those who are bound to you by the ties of Masonic fellowship, will ever hear of your welfare with pleasure and satisfaction !

We are &c.,

We hear that one of the Lodges at Bombay (No. 351 of Scotland) has elected the Provincial Grand Secretary of Bengal an Honorary Member. We shall be glad to obtain the letter for insertion ;\* as we consider the act to be as creditable to our Bombay Brethren, as it must be gratifying to him whom they have honored.

Bro. G. H. Stapleton's “*Hand-Book of Freemasonry*” has proved itself to be an useful compilation ; for we understand that it is out of print, and that, in consequence of fresh demands, the compiler proposes issuing a new edition of it, with improvements and several additional illustrations,—and *perhaps* a likeness of the Provincial Grand Master of Bengal.



We have left ourselves just a little space and time to say a word regarding the Masonic proceedings in Calcutta on St. John the Evangelist's Day, although we had intended to reserve the subject for our second Number. The Brethren assembled in great force in the Freemason's Hall at half past 9 A. M., and after the delay usual on such occasions, marched to the Presidency Church, preceded by the Governor General's Band. Each Lodge walked under its Banner, according to juniority—"Kilwinning in the East" being the first, and "Star in the East" the last. Behind the private Lodges, walked the Officers of the Provincial Grand Lodge. Great praise was due to Brother J. B. Roberts for the order which, with the aid of the numerous Inspectors and Policemen in attendance, he kept along the line of the Procession: mounted on horseback, and in his masonic clothing, he seemed to be ubiquitous! Having reached the Church-yard, the Lodges formed into two lines, and the Provincial Grand Master, preceded by the Sword Bearer (Brother Rennie), and followed by the Officers of the Provincial Grand Lodge, passed through, and entered the Church.

Divine Service was performed by the Rev. A. Hamilton, and the Sermon was preached by the Rev. Brother Bellew, who had the Collar and Apron of a Provincial Grand Chaplain on. It was a truly Christian discourse, and an able exposition of the text, that a man is a liar if he says that he loves God whom he has *not* seen, if he loves not his fellow-creatures whom he *has* seen. With great force of language, he showed, among other things, that intellectual gifts or acquirements were not to be prized above the capacity for loving—that the "head" was not to be placed in comparison with the "big generous heart." He also dwelt on the duty of beginning charity at *home*, but at the same time of not stopping short there. There are persons whose sympathies do not extend beyond their domestic circles; while others

practise the cruelty of ostentatiously lavishing their wealth abroad, while their own flesh and blood remain in discomfort or anxiety.

After the Sermon, a collection was made by the Grand Stewards in aid of the Masonic Fund of Benevolence. The Choir was composed almost entirely of Masons, under the direction of Brother Clark and Brother Emanuel, the Provincial Grand Organist. The singing was particularly good in the *Te Deum*, and also in an Anthem which had been arranged for the occasion. The Brethren returned to the Hall in the same order in which they had marched to the Church, the Band playing Burns' Farewell. The Provincial Grand Lodge was then opened in due form, and all those who did not belong to it retired. It appeared from a report made by the Officiating Grand Treasurer that, estimating several tickets, at only Rupees 200, the amount of the collections made at Church was Rupees 652. Four Brethren were appointed to vacant Offices, namely, Brother Henry Howe to be Deputy Provincial Grand Master, Brother W. Abercrombie to be Senior Grand Warden, Brother W. J. Judge to be Junior Grand Warden, Brother Peter Anderson to be Grand Sword Bearer, and Brother Adolph Cohn to be Grand Pursuivant. A resolution was passed that the Sermon preached by Brother Bellew should be published. The establishment of a new lodge at Arracan was reported, and the exclusion of a Brother from one of the Lodges was placed on record. We must not omit to mention that a letter was read from Messrs. Thacker, Spink and Co., soliciting the support of the Provincial Grand Lodge to the *Indian Freemason's Friend*. The Provincial Grand Master was kind enough to say that he would take a few copies of the Prospectus with him for distribution in the Upper Provinces. The Grand Lodge was closed about 2 o'clock, after a prayer had been offered by Brother Bellew.

In the evening, a farewell dinner was given to the P. G. M. in the Freemasons' Hall. About 140 tickets, we hear, had been issued to subscribing Brethren, who appeared in "full Masonic costume." Three tables were laid out in the centre room in a horse-shoe form, and one in a side room, all decorated with silver epergnes and candelabras, Venetian vases with huge bouquets, &c. Around the walls, the Banners of the different Lodges, the French Tricolor, the Crescent Flag of Turkey, and the swords of the Tylers, were tastefully arranged; while the two wooden pillars in the middle of the room displayed Ensigns of various descriptions—the Royal, the Prince of Wales's, the Union Jack, the Royal Navy, the Merchant Navy, and St. George's Jack, all "drooping in graceful folds." The chief ornament of the Hall, which by the way was brilliantly lighted, was the "Hoff Testimonial"—a large newly-framed portrait of that R. Wor. Brother—a splendid picture in every respect, the likeness being exact, painted by Brother B. Hudson, the well-known artist. Brother Hoff is seen in the Collar and Apron of the Honorary Office of Warden of the United Grand Lodge of England; he is standing, and his right hand holds a Hiram and rests on an open volume of the Sacred Law. Behind him is the morocco back of the Eastern Chair, and the Bible is placed on a pedestal covered with crimson velvet.

Brother H. Howe presided at the Banquet, having the P. G. M., the guest of the evening, on his right, and Brother Hoff on his left. The following were nearly all the toasts proposed, some of them being drunk with the musical honors of the "hip, heart, and hand," which was performed in "clipping time."

By Brother Howe, after the usual toasts of obligation:—*The Prov. Grand Master of Bengal.* The cheering, or rather the clapping of hands, was enthusiastic, and was continued for several minutes. \_ Proceeding as it did from such a number

of persons, we can only compare the effect to the sound produced by a heavy shower of rain. Brother Ramsay returned thanks in a feeling manner, and in doing so, directed notice to the portrait, and passed a high eulogy on Brother Iloff.

By the Rev. Brother Bellew:—*The allied Armies and Navies*. Brother Bellew pointed to the French and Turkish Ensigns which ornamented the walls, and made a speech of thrilling eloquence. Brother Major Abercrombie returned thanks for the British Army, Brother Commander Rennie (Senior Naval Officer) for the British Navy, and Brother Fabre Tonnerre (formerly of the French Navy) for the French forces.

By Brother Howe:—*The Prov. Grand Director of Ceremonies*, for the excellent arrangements made by him both for the Procession and the Banquet. Brother Roberts replied in a neat speech.

The Governor General's Band played at intervals, and several glees were sung by musical Brethren, who mustered strong at the piano. We noticed among them, Brothers Lissant, Clark, Emanuel, Clinger, and Callan. The P. G. M. rose to retire a little before 11 o'clock, and was followed down stairs by most of the Brethren, whose Masonic loyalty and enthusiasm were at such a height, that when he had got into his carriage and was driving away, they gave him a hearty cheer! It was a full spontaneous outburst, and it must have rung through his heart!

We missed the burly form of our respected and Rt. Wor. Brother Samuel Smith, who, we regret to learn, had only recently lost his son in England.

We hear that the P. G. M., (not Brother *Balcarras* Ramsay, as erroneously stated in the *Englishman*,) will proceed on his tour as Commissary General on the 10th January.

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## OUR DIGGINGS.

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AT every step we take in Masonry, we are reminded of our duty to God, and of the efficacious intercession of our adorable Redeemer; and we are taught the necessity of a pure heart, as the work of the renewing spirit. Wherever we turn our eyes, we behold the fundamental truths of the Gospel strikingly represented by various significant emblems. We are directed to the Star which led the wise men to Bethlehem, proclaiming to mankind the nativity of the Son of God, and here conducting our spiritual progress to the Author of Redemption. The uncertainty of life, with its chequered scenes, is ever before us—we are reminded that there is no escape from the piercing arrows of death; that *to-day* the Sun of prosperity and joy may shine upon our persons and families, health and strength may invigorate our frame; but *to-morrow* some friendly heart may sigh over our breathless corpse.—*Address delivered in Kingston (Canada,) 27th December 1847, by the Rev. W. M. Herchmer, M. A.*

Macaulay, (writes Mrs. Beecher Stowe,) made some suggestive remarks on Cathedrals generally. I said that I thought it singular that we so seldom knew who were the architects that designed these great buildings, that they appeared to me the most sublime efforts of human genius. He said that all the Cathedrals of Europe were undoubtedly *the result of one or two minds*, that they rose into existence very nearly contemporaneously, and were built by *travelling companies of Masons, under the direction of some systematic organization*. Perhaps you knew all this before, but I did not; and so it struck me as a glorious idea.—*Mrs. H. B. Stowe's "Sunny Memories."*

WORSHIP OF MONEY IN ENGLAND.—Money-worship, let us not deny it, is a national sin; and he deserves well of society who makes it the subject of his written thoughts, whether he speak in prose or verse. We pay our highest respect to money; and desiring to be respected, we strain after the possession of that for which we know we shall be admired, courted and esteemed, though we lack every virtue in the calendar. We see folks, no doubt charming people in their way, endowed with every quality of Adam before he transgressed, neglected because they are poor; and we hate poverty for the cruel penalty it inflicts. Hence the universal treading upon one another's heels, the pulling of the skirts of those above us, the shocks received from the struggling gentry immediately behind us; hence the banishment of all simplicity from our lives; the shame that attaches to the condition of life to which it has pleased God to call us, and the difficulties that surround the station into which we ridiculously call ourselves. Hence domestic miseries, heart-rending bankruptcies, gentlewomen left by insolvent fathers to boast in humble servitude of better days, ingenuous youths thrown upon the world to contend with it in the spirit of bitter foes; hence, too, the starvation that glares upon us from the holes and corners of the world, holes in which men, women and children labour for a crust through the long hours of day and night, that some prosperous, sleek, and “universally respected” tradesman may minister to an inhuman love of cheapness, and fatten upon the flesh and blood of his obscure and helpless fellow-creatures!—*Essays from the Times*.\*

“In your early struggles at the bar,” remarked Sir W. W. Follet, with quiet earnestness, “you require something to re-

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\* We have just heard with deep regret of the death of the gifted writer who is supposed to be the author of these *Essays*—Samuel Phillips, aged 39, better known as the author of *Caleb Stukeley*.—*Ed., I. F. F.*

concile you to your kind. You see so much of bitterness, and rivalry, and jealousy and hatred, that you are thankful to call into active agency a system which creates, in all its varieties, kindly sympathy, cordial and wide-spread benevolence, and brotherly love \* \* \*. The true Mason thinks no evil of his brother, and cherishes no designs against him. The system itself annihilates parties. And as to censoriousness and calumny, most salutary and stringent is the curb which Masonic principle, duly carried out, applies to an unbridled tongue.”—*A Suffolk Rector’s Stray Leaves*.

There is a word for which I have a peculiar distaste, because it conveys to me an entirely false impression of the meaning which it is usually intended to express. I mean the word *politeness*. It is ever associated in my mind with the manners of a dancing-master, and the urbanity of a French cook, and in no degree represents that unobtrusive good-breeding which it is employed to describe.—*Chambers for August 1854*.

We may remember with pride and with satisfaction, that the noblest structures in our native country, the royal foundations and Colleges of Alfred, of William of Wykeham, and a host of others, were designed by them as Masters of our Craft, and were constructed by the Brethren of our Order. The venerable Cathedrals of England, without exception, I believe, were built by Freemasons. The noblest temples of worship on English soil, the most venerable and most munificently endowed schools and charities for the education of the poor and to provide for the needy, were the light of Masonry. Endowed by Masons, built by Masons, to this hour they remain the pride of Great Britain, the landmarks of our history, but above all, monuments of the charity of Freemasons.—*Sermon preached in Calcutta, 27th December 1853, by the Rev. J. C. M. Bellew, S. C. L.*

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# THE INDIAN FREEMASON'S FRIEND.

No. X. — OCTOBER 1, 1855

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LODGE HUMILITY WITH FORTITUDE, No. 279.

(No. 4, BENGAL.)

• BY A PAST MASTER.

(Continued.)

1831.—Nine candidates were initiated, and eleven Brethren joined as members.

Bro. J. G. W. Curtis, (Lieutenant, now Lieut.-Col. Bengal Army, and C. B.,) arrived from England, with a letter from the Grand Secretary to the address of Wor. Bro. Samuel Smith, certifying that he (Bro. Curtis) had, during his stay in England, acquired a knowledge of the revised mode of working the several degrees of Craft Masonry, and that he was competent to instruct the Brethren in India. A *uniform* system of work was accordingly introduced by him into the Calcutta Lodges ; which was subsequently communicated to all the other Lodges throughout the Province. Bro. Curtis was elected an Honorary Member of *Humility with Fortitude* on the 1st December.\*

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\* Bro. Curtis became Master of Lodge *Himalayan Brotherhood* at Simla in 1849, having for his Past Master our present R.W. Prov. Grand Master, Bro. Ramsay. Among the candidates whom he initiated that year, the stalwart figure of Bro. Alexander Cunningham was conspicuous—the talented son and brother of a gifted father and talented brothers. Bro. Curtis shortly after presided at a grand Masonic banquet given to Sir Charles Napier, when the late Bro. Sir Henry Elliot was one of the principal speakers. The writer of this note had the honor of assisting in an humble way in the preparation of a report of the entertainment for the *Illustrated London News*. Bro. Curtis paid the present D.P.G.M. of the N. W. Provinces the compliment of electing his son a Member of the *Himalayan Brotherhood* by “acclamation,” and appointing him to be Assistant Secretary to the Lodge.

One of the Members having charged another with circulating scandalous reports against him, the matter was referred to the Permanent Committee, who found the accused party guilty, and recommended that he should be censured and admonished from the chair. He refused, however, to attend the Lodge; and his conduct being therefore considered to be contumacious and disrespectful, he was warned that, unless he made an unqualified apology, he would be excluded. The apology was thereupon forthwith made and accepted.

Another disagreeable incident occurred about the same time, which not only disturbed the harmony of the Lodge, but led to the resignation of several of the Members. A Brother, who had had some disputes with two other Brethren out of the Lodge, preferred a charge against them, which affected their characters seriously; but when the report of the Permanent Committee, to whom the matter had as usual been referred for investigation, was ready for submission to the Lodge, it appeared that the charge had been withdrawn for some reason which was not openly explained. The accused Brethren then insisted that the Brother who had brought the charge against them, which they pronounced to be "false," should be excluded. The Lodge was, however, of opinion that it would be unreasonable to comply with their demand, as the charge had been withdrawn, and it had not been deemed necessary to enter into a discussion as to whether it was true or false. This decision displeased the accused Brethren; and the consequence was, that they and their personal friends resigned the Lodge.

On the 3rd February, Wor. Bro. Captain J. Glencairn Burns, Master of Lodge *Kilwinning in the West* at Nusseerabad, was elected an Honorary Member.

The following articles were presented to the Lodge in the course of the year :

A transparency, by Bro. J. Ball.

A ballot box of a novel construction, by Wor. Bro. David Drummond.

Three gold-burnished columns for the pedestals, and a Masonic lanthorn, by Bro. C. Lefever.

On the 15th December, it was resolved that all those Lodges in Calcutta and Dum-Dum which, on the dissolution of the Prov. Grand Lodge, had co-operated with *Humility with Fortitude* in preparing and forwarding a Memorial to the M. W. the Grand Master of England, should be invited to a renewal of intimate friendly intercourse, and be informed that their Masters, Past Masters, and Wardens, whenever they might visit the Lodge, would be allowed to ballot for the election of members and office bearers, and to have all the privileges of honorary members. This was a measure of doubtful advantage.

Lodge Marine, forgetting that the very essence of the Ballot system is secrecy, desired to be informed why a certain candidate for Initiation had been rejected by the Brethren of *Humility with Fortitude*. The information was, of course, not given.

A pension of 5 Rs. a month was granted to Paunchoo, the Lodge peon, in consideration of his long and faithful services; and a present of ten rupees was at the same time made over to him by Wor. Bro. Dr. Playfair, at the request of Lieut.-Col. W. D. Playfair, an old Member of the Lodge.\* This peon

\* To use the worthy Doctor's own words, this donation was for "auld lang syne." The explanation of which is, that Colonel Playfair had been initiated when he was a subaltern; and having proceeded to the Upper Provinces, he returned to Calcutta after a long absence, and visited the Lodge in company with his brother. As his glance fell upon the Brethren present, he remarked, "It almost makes me melancholy to find, that there is not a single Brother here of *my time*—unless I except Brother Paunchoo, the old peon"—(who was at the moment gazing wistfully from a corner, at a respectful distance). "Do you remember me, Paunchoo?"

"*Hān Khoodawund!*" exclaimed the old fellow, making a salaam with wonderful earnestness; "you are *Luptain* (Lieutenant) Playfair sahēb. You used to come to the Lodge, with many other *Luptains*, from Burrackpore in former years."

was an useful and honest man. He understood the preparation of the Lodge rooms in all the degrees which it was the practice to work in former times, namely, from the Entered Apprentice's to the Knight Templar's.

The order in which the degrees were worked, was as follows :

- 1st or Entered Apprentice,
- 2nd or Fellow Craft,
- 3rd or Master Mason,
- 4th or Past Master, (Passing the Chair),
- 5th or Super-Excellent,
- 6th or Red Cross,
- 7th or Royal Arch,
- 8th or Knight Templar.

The writer of these pages was admitted into all these degrees within two years after his initiation on the 15th January 1825. On the establishment of the present Provincial Grand Lodge in 1840, the 4th or Past Master's Degree was prohibited; and Brethren who may have in those days

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Although it may be considered beneath the "dignity of history," another anecdote may be introduced here regarding Paunchoo. He was kindling some coals for toasting muffins, on the occasion of a ballot for a candidate, a very nervous person, who, being left alone in the outer hall, went up to the peon with a very anxious countenance, and softly asked him, "My good fellow, can you tell me *why* you are preparing that fire?" Paunchoo immediately knew his man, and with a very innocent face, said, "I don't know; but I hear that a *saheb* is to be made a Mason to-night, and on such occasions, I am *always* ordered to heat a small bar of iron."—"Whew! they won't catch me," remarked the candidate, looking very sagacious. So buttoning up his coat, his mare was soon in a trot homewards, while his heart was no doubt in a gallop. Great was the surprise of the Brethren, when the ballot had turned out to be favorable, to learn that the candidate *non erat inventus*, a result which Paunchoo had never expected his joke would have produced. Explanations followed; and in a few days, the candidate was initiated—and "Brother Paunchoo" was suspended for one month! His son is to this day employed as a peon of the District Grand Lodge.

"passed the chair" (as the ceremony was called,) and who have never been installed for the purpose of *ruling* a Lodge, are not now recognised as Past Masters. The ceremony was merely an evasion of a rule which literally required that none but *bonâ fide* installed Masters should be exalted. As the practical effect of this rule would have been to exclude all but a very few from the Royal Arch, all Master Masons were declared to be entitled to qualify themselves by going through the ceremony of installation. The present practice of exalting Brethren who have been Master Masons for twelve months, has removed the necessity for the spurious ceremony of "Passing the Chair." A great alteration has been made in the ceremony of installation too. Formerly, it was rather a burlesque than a solemn induction into the E. Chair. The 5th or Super-Excellent Degree is occasionally worked in Calcutta. Lodge *Humility with Fortitude* had a S. E. Chapter attached to it, which flourished for a time, and filled its Charity Fund; but somehow or other, a revival of the Chapter has not been found practicable. There is one now (1854) attached to Lodge *True Friendship*, No. 265. The 6th and 7th Degrees are at present given in reversed order; no Brother being considered eligible for the "Red Cross" who is not a Royal Arch Mason. The Red Cross Council and the Knight Templar's Conclave used to be held at the Masonic Temple in Council House Street; while the Royal Arch Chapter and the meetings in all the Degrees of Craft Masonry are held at Freemasons' Hall in Cossitollah.

On the 3rd June, Wor. Bro. Dr. Playfair, being about to leave Calcutta, received a vote of thanks for the great interest which he had taken in the affairs of the Lodge, and the assistance which he had at various times rendered to it.

Brothers P. J. D'Vine and J. Gleeson, Senior and Junior Wardens, were provided at the end of the year with appropriate jewels and clothing at the expense of the Lodge, and received the privilege of sitting as *Past Wardens* next to the Past

**Masters.** This was complimentary to the Brethren for the satisfactory manner in which they had performed their duties ; but as Wardens are not entitled to *past* rank, the proceeding was irregular, and calculated to establish an inconvenient precedent.

On the 27th December, the Lodge walked in procession to St. Peter's Church in Fort William, and heard a sermon preached by the Revd. H. Pratt from St. John's Gospel, chap. XIII., v. 35. In the absence of the Revd. Bro. Procter, Mr. Pratt (who was officiating for him as Garrison Chaplain) readily complied with the request of the Lodge to perform Divine Service on the anniversary of the day of the Apostle of Love. Mr. Pratt met the procession robed in his canonicals ; and the jewel, collar, and apron of a Masonic chaplain being handed to him by mistake, he wore them throughout the service.

1832.—Only one initiation took place this year, and five Brethren joined as members.

A letter having been addressed to the Revd. H. Pratt, acknowledging the kind and able manner in which he had supplied the place of the Revd. Bro. Procter on St. John's Day, a reply was received from him, in which he said that he was highly gratified with the compliment which the Brethren had paid him, and that he hoped to be able to expatiate with greater breadth and freedom on Masonic subjects, as soon as he should become more fully acquainted with the principles on which the order was based.

The "Lodge of Delegates" which had been formed in 1828, when the Provincial Grand Lodge was placed in abeyance, was dissolved, as a preliminary step to R. W. Bro. W. C. Blaquiére being invited to take up the Hiram of the Prov. Grand Lodge. Wor. Bro. Hoff, the last Master of the "Lodge of Delegates," closed it with the announcement that it was to "remain closed for ever ;" and a dividend of 155 Rupees was received from its fund as the share due to

*Humility with Fortitude.* A deputation then waited upon Bro. Blaquiere, and made many efforts to induce him to reopen the Provincial Grand Lodge; but they found him unyielding to their persuasions.

Lodge Marine returned the compliment which had been paid to it by *Humility with Fortitude*, by conferring on its Masters, Past Masters, and Wardens, the privilege of voting whenever they might visit it. A conference was also held between the two Lodges regarding the advisableness of establishing a Lodge of Benevolence for the relief of such distressed Masons and their families as might not have a claim on any particular Lodge. *Humility with Fortitude* did not consider it necessary to carry out the project. In course of time, however, the necessity of a separate General Fund became more and more apparent; and at length in 1848 the "Bengal Masonic Fund of Benevolence" was established with the consent of the Lodges of the Province, which have a right to have themselves represented in the Committee of Management.\*

A donation of 100 Rupees was made to Lodge *Courage with Humanity* of Dûm-Dum, to aid them in completing their new rooms.

Bro. J. G. W. Curtis was presented on the 19th April with a gold medal, bearing a suitable inscription, as a grateful acknowledgment of his indefatigable exertions for the benefit of Freemasonry in general and of Lodge *Humility with Fortitude* in particular.

The following Brethren died this year, and were buried in Masonic form :

25th June, Bro. R. Grant.

27th December, Bro. T. Drew.

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\* For a fuller account of this Fund, the reader is referred to the letter on Masonic Charities in page 243 of the *I. F. F.*



The Grand Lodge of England acknowledged the receipt of the Lodge Return for 1830, and forwarded certificates for the following Brethren:—Michel, Lindstedt, Lefever, Campbell, Howard, Bruce, Audain, Galbraith, Arrowsmith, and Blackburn.

The Lodge took measures for procuring certificates for 23 of its *old* Members, the compiler of this Narrative being among the number. He did not receive his certificate till 1835, although he had been initiated ten years previously, and had been Master of the Lodge. This was owing to Returns and Fees not having been sent regularly to England before the year 1828.

The Garrison Chaplain of Fort William sent 50 Rs. to the Lodge, being the moiety of a legacy left by the widow of a Mason for the relief of destitute persons in the Fort, with a request that the Lodge would undertake the distribution of it.

A Lodge of Instruction was formed.

The Charity Fund being in a flourishing condition, the allowances of all the pensioners of the Lodge were increased.

The Lodge walked in procession to St. Peter's church on St. John's day, 27th December, and heard a sermon preached by the Rev. H. Pratt, the text being from the Epistle to the Romans, chapter XII., v. 10.

Wor. Bro. John King, having served the full period of two years (1831 and 1832) as Master of the Lodge, vacated the chair in December, and was presented with a gold jewel bearing the following inscription:

“PRESENTED by the Members to their Worshipful Master, John King, on the 27th December, 1832, as a token of esteem, in consideration of the unwearied zeal manifested by him for the honor of Masonry, and his uniformly equitable and conciliatory conduct in the chair of the Lodge.”

On the reverse :

“ Lodge Humility with Fortitude, No. 402, Fort William.”\*

A letter was received from some of the Members of a Lodge at Agra, named *Union and Perseverance*, communicating certain occurrences affecting the character of other Members of that Lodge, and requesting to be favored with the opinion of *Humility with Fortitude*, for their guidance. They were informed in reply, that as *Union and Perseverance* was not a regularly constituted Lodge, having no warrant from the Grand Lodge of England, Lodge *Humility* was precluded from holding any correspondence with them on the subject of their letter. That Lodge was soon after broken up. The first regular Lodge at Agra was constituted in the year 1837, when Wor. Bro. Höff, P. M. of *Humility*, was one of those who assisted. It was named *Freedom and Fraternity*. Subsequently two other Lodges sprang up at Agra.

1833.—Ten Candidates were initiated, and five Brethren were admitted as members.

The Lodge found it necessary to adopt a by-law that no member, residing within the limits of Calcutta, should be permitted, under any circumstances, to have himself transferred to the list of absent members.

It was ruled in the Lodge, that members, if unavoidably absent from elections of Masters, &c., should be allowed to forward their votes under cover to the presiding Master. This practice was afterwards prohibited in Rule 21 of the Prov. Grand Lodge of Bengal ; it being supposed to be liable to abuse. It has, however, now been restored in Rule 33 of the new code. It seemed hard to deprive a Member of his vote on a most important occasion, (the election of a Master

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\* Bro. King has, by his own exertions and force of character, raised himself to a seat on the bench of the Small Cause Court of Calcutta. He is a man who would command respect in any walk of life.

and a Treasurer), merely because he was prevented by sickness or some other *unavoidable* cause, from voting *in propria persona*.

Another resolution was passed, that any Brother intending to make a proposition affecting the funds or the by-laws, should give a notice of motion at one meeting, and bring it forward for consideration at the following meeting.

The Permanent Committee was abolished on the 18th July, and it was resolved that *special* Committees should be appointed by the Master whenever their services might be required. The duty of auditing the Treasurer's accounts was, however, entrusted to a Committee of three members, who were to be *elected* by ballot. This arrangement was modified on the 17th October, by the re-establishment of the Permanent Committee, consisting of seven members, including the Secretary, who were to be *elected* annually, instead of being *appointed* by the Master. In order to over-rule an objection which had been made to the meetings being held at a *private* residence, the Members of the Committee were authorised to meet *at any place* and at any hour most convenient to themselves.

The Grand Lodge of England acknowledged the receipt of the Return for 1831, and sent out Certificates for Bros. E. G. Fraser, L. Fraser, Guest, Hyland, Lardner, and Locken.

In consequence of a general revision and alteration of the Register of the Grand Lodge of England, the number of *Humility* was changed from 402 to 279.

The first Annual Report of the Lodge of Instruction was forwarded to the Grand Lodge in June; but none of the subsequent reports were sent.

Bro. Lefever presented the Lodge with four punkahs, and Wor. Bro. Martindell with a handsome set of silver spoons.

A Brother was charged with having appeared in the Lodge in a state of inebriation; but at his earnest solicitation, and

under certain extenuating circumstances, he was permitted to resign the Lodge. His widow is now the recipient of a monthly allowance from the Fund of Benevolence.

Brothers Gouland and Gleeson, the Senior and Junior Wardens, and Bro. Hyland, the Secretary, received votes of thanks for the zealous performance of their respective duties.\*

On St. John the Evangelist's day, Wor. Bro. Martindell, having vacated the Chair, was presented with a Past Master's apron and jewel.

On the same day the Lodge having previously sent a deputation to the Bishop and received from his lordship a promise that he would readily preach to the Fraternity, marched in procession from the Town Hall to the cathedral, or as it is now called, St. John's church, and were honored with the presence of Rt. Wor. Bro. John Grant, Past Prov. Junior Grand Warden of Bengal, and many other Brethren of the Calcutta Lodges. The Bishop preached to a crowded congregation from the 1st Epistle of Peter, chap. i, v. 22 and 23; and his sermon was afterwards printed and circulated among the several Lodges. An anthem, composed for the occasion from the 133rd Psalm, by Bro. Hamerton, was sung by the choir.

1834.—Nine candidates were initiated, and three Brethren joined as members.

A Brother was allowed to resign the Lodge; but under the peculiar circumstances of his case, and he being an old and worthy Member, it was resolved that he should have the privilege of rejoining without ballot or fee whenever it might suit his convenience to do so. \*

A question arose as to whether the *month* prescribed in the "Constitutions" as the period which should intervene between

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\* Bro. Gouland is now in New Zealand. Bro. Hyland was killed during the Affghan war.

the degrees conferred on a Brother after initiation, should be a *lunar* or a *calendar* month. After a discussion on the subject, it was carried by a majority of *one* vote that the *lunar* month was the proper time; but the Resolution became null and void, because it was discovered that several of those who had voted, were disqualified, owing to their being in arrears of dues. The Book of Constitutions (Ed. 1847, pp. 62 and 63, Art. 13, and pp. 87 and 88, Art. 7,) directs that "no higher degree in Masonry shall be conferred on any Brother at a less interval than *four weeks* from his receiving a previous degree;" and a Resolution was passed in the Grand Lodge of England, on the 1st December 1847, "that the M. W. the Grand Master be authorised to confer on Provincial Grand Masters in the colonies and foreign parts, a power of dispensation in cases of urgency, for a Brother to be advanced to a higher degree, at an interval of *one week* instead of four weeks." Dispensations are accordingly granted by the Prov. Grand Master of Bengal in approved urgent cases, for which, by another Resolution of the Grand Lodge of England, a small fee is levied.

Bro. Guest presented the Lodge with a handsome velvet cover for the Bible, and some other articles, and Brother Murphy with a set of "Tracing Boards."

Bro. H., who had borne an irreproachable character, who had made himself competent to work the Lodge, and had creditably filled the offices of Secretary and Junior Warden, was, after a long and patient trial, excluded from the Lodge for "grossly outrageous" conduct; especially for having insulted three of the Members. He was at first permitted to resign on paying up arrears of dues and tendering an apology; but as he did not avail himself of this indulgence, nor even send a reply, he was excluded. Subsequently Bro. H. did offer an apology to those whom he had insulted; but the Lodge did not alter their decision, and the proceedings of the case

were forwarded to the Grand Lodge of England. Bro. H. also misconducted himself at an assembly of Red Cross Knights, held in the rooms of the Lodge in Fort William. He was therefore expelled by them, and a communication on the subject was made to the Lodge; but as the Order of R. C. Knights was not recognised by the Grand Lodge of England, the Craft Lodge could take no notice of the letter. Bro. H. was soon after ascertained to be in jail for debt, and in great distress; and a donation was therefore sent to him for his relief.

Lodge Marine forwarded, for information, a copy of a letter from the Grand Secretary in England, confirming the revised mode of work.

On the 15th December, Wor. Bro. Hoff's name was transferred to the list of absent members, as he was about to proceed to the Upper Provinces; and shortly before his departure, a farewell dinner was given to him in the Fort rooms.

It was resolved that for the future a list of members one quarter in arrear of dues, should be placed on the Master's pedestal on every night of meeting.

Wor. Bro. King recorded his dissent from a Resolution of the Lodge, that the expenses in excess of the voluntary subscriptions of members, for a ball which the Lodge intended giving on the evening of St. John's day, should be paid out of the Lodge fund.

On St. John's day, the Lodge walked in procession to St. Andrew's Kirk, and heard a sermon preached by Brother the Rev. Dr. Bryce.

*(To be Continued.)*

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## DAVIS'S FREEMASON'S MONITOR.

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THIS is an American work founded on one by Webb, bearing the same title, though it scrupulously avoids all mention of Webb. Even the songs inserted by Webb in his book, with his name prefixed to them, are here copied without the name of the author, as if they had been anonymously published. This resolution to ignore the name of the author from whom the best part of this publication has been taken is, if not quite inexplicable, only less singular than the conduct of Dr. Ashe, of whose Masonic Manual the materials are chiefly taken from Hutchinson's Spirit of Masonry, but who omits mention of *his* name while Calcott and other writers on Masonry are mentioned.

The work of Webb is acknowledged to be principally derived from Preston, but adapted to the practice of Masonry among the Brethren of the United States, at least as regards the lectures. Davis has made some alterations in Webb's work, and at the same time considerable additions to it. He has worked up the Charges in his own style, certainly not for the better. He has prefixed to the work a meagre history of Masonry in England, without any mention of the schism of the "Ancient Masons." The history of the Craft in the United States is briefly given (at the end of the book) *verbatim* from Webb, with the exception of some transpositions which serve no purpose.

The parts which constitute the author's own contribution relate to the constitution of a lodge and its government, the constitution of grand lodges, and an additional funeral service. These additions are interesting if they shew the working of Masonry in the United States.

The principal and perhaps most important additions of the author belong to Royal Arch Chapters and the degrees connected therewith in America and other countries, and to the Encampment degrees.

The book also contains "General Regulations of Ancient York Masons," which appear to be almost the same as are given in Laurence Dermott's work, entitled "The Constitution of Freemasonry, or Ahiman Rezon," a copy of which (an edition of 1800) is now before us. There is no intimation whence these Regulations have been derived, nor what authority they have in the present day. We should have been glad if the author of this *Freemason's Monitor* had inserted in it the "Book of Constitutions of the United States."

Notwithstanding these defects, we must say that the work is one possessing great interest.

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CAUTION IN THE ELECTION OF CANDIDATES.—An ancient tradition informs us, that our brethren at the Temple were so circumspect in the choice of the materials intended for that stupendous edifice, that no stone was permitted to be received until it had passed the rigid examination of at least three overseers. The consequence of such a scrutiny was seen in the beauty and perfection of the building, which, when completed, seemed, as our lectures inform us, to be the handiwork of the Supreme Architect of the Universe, rather than of mere human hands. Borrowing, as we do, all the symbolism of our speculative science from the operative art of ancient brethren, it were well if we should remember that as the material stone, which could not pass the scrutiny of the overseers' square at Jerusalem, was rejected and thrown aside as unworthy to form a component part of the House of the Lord, so should the candidate, whose moral qualifications are defective, be rejected by our Lodges, because unfitted to occupy, as a living stone, any portion of that symbolic Temple, "that house not made with hands," which it is the constant labor of every Mason to erect.—*New York Mirror and Key Stone*.



## MASONIC EXTRACTS.

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### OPERATION.

THE veil thrown over Masonry renders its operations silent and unobserved ; yet the influence of a body spread through all classes of society, pervading every circle, and diffusing (though by its separate members) opinions digested and matured, from remote periods, in the brotherhood, must be powerful in its effect.—*Marquess of Hastings.*

A LIST of Grand Masters may be interesting to many, and the names of several of the distinguished characters who have presided over our order, would alone suffice to refute such calumnies as a “ professing Royal Arch Mason” lately published in the *Madras Christian Herald*, regarding admission of “ Infidels and Atheists” to the privileges of Masonry. *Vide Indian Freemason’s Friend*, page 344.

Commentary amongst Masons on such false aspersions is superfluous.

Of the history of Masonry in England, the curious will find a good account in Preston, page 121, Book 4, dating from about the time of St. Alban until that of H. R. H. the Duke of Sussex.

The following is a list of G. Masters :

A. D.

- 597. Austin, the Monk.
- 680. Bennet, Abbot of Wirral.
- 856. St. Swithin.
- 872. King Alfred.
- 900. Ethred, Prince of Mercia.
- 926. Edwin, brother of Athelstane.
- 928. Athelstane.
- 957. Dunstan, Archbishop of Canterbury.
- 1041. Edward, the Confessor.

1066. Gondulph, Bishop of Rochester.
1100. Henry I.
1135. Gilbert de Clare, Marquis of Pembroke.
1155. The Grand Master of the Templars.
1199. Peter de Colechurch.
1216. Peter de Rupibus, Bishop of Winchester.
1272. Walter Giffurd, Archbishop of York.
1307. Walter Stapleton, Bishop of Exeter.
1327. Edward III.
1357. William á Wykeham, Bishop of Winchester.
1375. Simon Langham, Abbot of Westminster.
1377. William á Wykeham, again.
1400. Thomas Fitz Allen, Earl of Surrey.
1413. Henry Chicheley, Archbishop of Canterbury.
1443. William Waynfleet, Bishop of Winchester.
1471. Richard Beauchamp, Bishop of Salisbury.
1500. The Grand Master of the order of St. John.
1502. Henry VII.
1515. Cardinal Wolsey.
1530. Thomas Cromwell, Earl of Essex.
1540. John Touchett, Lord Audley.
1549. Edward Seymour, Duke of Somerset.
1552. John Poynt, Bishop of Winchester.
1560. Sir Thomas Sackville.
1567. Sir Thomas Gresham, in the South.
- Francis Russell, Earl of Bedford, in the North.
1580. Charles Howard, Earl of Effingham.
1588. George Hastings, Earl of Huntingdon.
1603. Inigo Jones.
1618. William Herbert, Earl of Pembroke.
1630. Henry Danvers, Earl of Danby.
1633. Thomas Howard, Earl of Arundel.
1635. Francis Russell, Earl of Bedford.
1636. Inigo Jones, again.
1663. Henry Jermyn, Earl of St. Albans.
1666. Thomas Savage, Earl of Rivers.
1674. George Villiers, Duke of Buckingham.
1679. Henry Bennet, Earl of Arlington.
1685. Sir Christopher Wren.
1697. Charles Lennox, Duke of Richmond.

- 1698. Sir Christopher Wren, again.
- 1717. Anthony Sayer.
- 1718. George Payne.
- 1719. Dr. Desaguliers.
- 1720. George Payne, again.
- 1721. John, Duke of Montagu.
- 1722. Philip, Duke of Wharton.
- 1723. The Duke of Buccleugh.
- 1724. The Duke of Richmond.
- 1725. The Earl of Abercorn.
- 1726. William O'Brien, Earl of Inchiquin.
- 1727. Lord Coleraine.
- 1728. Lord Kingston.
- 1729. Thomas Howard, Duke of Norfolk.
- 1731. Lord Lovel.
- 1732. Viscount Montacute.
- 1733. The Earl of Strathmore.
- 1734. The Earl of Crawford.
- 1735. Viscount Weymouth.
- 1736. John Campbell, Earl of London.
- 1737. Earl of Darnley.
- 1738. The Marquis of Carnarvon.
- 1739. Lord Raymond.
- 1740. The Earl of Kintore.
- 1741. The Earl of Merton.
- 1742. John Ward, Lord Dudley and Ward.
- 1745. James Lord Cranstown.
- 1747. Lord Byron.
- 1752. John Lord Carysfort.
- 1754. Marquis of Carnarvon, again.
- 1757. Sholto, Lord Aberdour.
- 1762. Washington Shirley, Earl of Ferrers.
- 1764. Lord Blaney.
- 1767. Henry, Duke of Beaufort.
- 1772. Lord Petre.
- 1777. George, Duke of Manchester.
- 1782. H. R. H. Frederick, Duke of Cumberland.
- 1790. H. R. H. George, Prince of Wales.
- 1813. H. R. H. Augustus Frederick, Duke of Sussex, died April  
21, 1843.
- 1844. Earl of Zetland—our present M. W. G. M.

## OPINIONS. •

• INDIVIDUALS have passed various opinions respecting the purity and usefulness of Freemasonry: one says it is a modern institution, and therefore of little value; another terms it frivolous, and consequently contemptible; a third calls it anti-Christian, and warns the public to avoid it as a snare; others affirm that it is behind the advancing spirit of the times, and therefore obsolete. But let any one candidly judge it by its fruits, which is the great Christian criterion by which all things ought to be tried, according to the divine fiat of its founder, (Luke 6, 44.) We feed the hungry, clothe the naked, comfort the sick, relieve the distressed, and provide for the fatherless and the widow. Is any one hungry—we give him meat; is any one thirsty—we give him drink; naked—we clothe him; sick—we visit him; in prison—we come unto him with the message of mercy. Whatever may be the opinions of our opponents of such deeds as these, we have the satisfaction of knowing that an approving sentence will be pronounced upon them at the last day.—Dict. Symbolical Masonry, p. 259.

*September 1855.*

TATNAL.

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TRUE MASONRY includes the profoundest veneration of the Divine Architect, and perfect philanthropy. It reverently responds to the angelic chorus, "Gloria in excelsis Deo, et in terrâ pax, in homines benevolentia." It is the principle that opens simultaneously the heart and the purse, and binds together, as with a strong but golden band, men from every quarter of the globe, and of every degree. Where on earth, I ask, can any one witness an assemblage like a Masonic Lodge, where the peer and the shopkeeper, the ermined judge and the mechanic, meet in orderly and fraternal communion upon the broad basis of moral equality? A mason's lodge, in a word, shadows forth high and mystic analogies, and points impressively to that dark and dread portal where stands the great Tyler *Death* to admit to the celestial lodge those who have the benefit of the true pass-word, the *Λγανη* in all its deep and eternal truth.—*Dr. John Grant, late P.G.M. of Bengal.*

## INAUGURATION OF THE RAILWAY AT CAWNPORE.

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THE Inaugural Ceremony of cutting the 'first sod of the Railway at Cawnpore, came off on the 28th August last.

About half-past five, a considerable number of European residents were on the spot ; and the Brethren of the Lodge *Harmony* having ranged themselves in order of procession, the Band moved off with the Masonic march, and visitors pairing off, led by Major General Penny.

On arrival at the spot, after appropriate prayers, General Penny said :—" *Ladies and Gentlemen*,—Following the good work already commenced by our brethren of Bengal, we have this day met to inaugurate the opening of the virgin soil for the section of the iron highway, which promises to link us still closer to the circle of European civilisation. This great arm of progress, having bestowed upon the European family a facility of movement, which seems almost fabulous when described to the races of Asia, will very soon establish itself on the spot we now occupy, and bring home to us the blessings, the comforts, and the advantages of increased intercourse, which tends to the instruction and enlightenment of the whole human race.

" We are familiar with conquests which have dazzled by their splendour, and have made us forgetful of the sanguinary horrors by which they have been achieved ; but here, a conqueror of peace and of progress, having traversed the west, and spread itself, through mountain fastnesses, by the side of rapid streams, opening up the recesses of remote solitudes, and bringing untutored savages into the great centres of civilisation, already grasps with its iron hands a portion of lower Bengal, and will shortly fulfil, in its most material sense, the mission assigned to it as the great pioneer for subduing the asperities of barbarism, and imparting to this land of gloomy errors, the rays of hope and the light of a better life.

" This promises to be a most important station from its being the door-way to the capital of Oudh. The interchange of produce and manufactures, diffusing in their action the greatest benefits to the many engaged in commerce, will here

unfold itself in a form calculated to convey a deep impression in imparting the greatest good to the greatest number, by such means and such agencies as, through the dispensations of a wise Providence, has enabled man to adapt elementary form into material uses. It is impossible that a people keenly alive to the most trifling advantages, in business matters, can long view the operation of this great system without weighing and reasoning upon the gifts bestowed upon us as a great Christian people, admitting those evidences which tend to break through the chain of errors which shuts out the light of reason.

“Should these hopes be realized and the great Hindoo Family, equalling one-sixth of the whole human race, be found in the ranks of Christianity, we shall have made a great and noble conquest, of which we may be justly proud. We may then hope to be able to make some return for the blessings bestowed upon us as the ruling power in India.”

After another Prayer, the procession returned to the place of rendezvous, where a long row of tables spread with every delicacy of the season was laid out for the entertainment. To this all and every one present did ample justice, and the gallant Major General, supported by the ladies, rendered himself agreeable to the company by his kindness and attention to their wants.

The Major General gave the usual toasts, which were received with hearty cheers, and followed up by the national anthems. The following were then given :

“The Grand Masters of England, Scotland, and Ireland” by Worshipful Brother Brandon—due honors. Air—Masonic March.

“The Governor General, R. W. Brother Ramsay, and R. W. Brother Hoff,” by Brother E. D. R. Amman, officiating Senior Warden. Air—See the Conquering Hero comes.

“The Gallant Armies of India,” by Brother McLaughlin.

“The Civil Service,” by Major General Penny. Air—Home, sweet Home.

“The Ladies,” by Brother E. A. Duel, officiating Junior Warden. Air—Polka.

“The Railway Officials,” by Major General Penny.

“Messrs. Stephenson, Turnbull, and Purser,” by Worshipful Brother Brandon, the Railway Contractor.

“The Contractor, Mr. Brandon,” by Major General Penny.

“Major General and Mrs. Story,” by Worshipful Brother Brandon.

The real mirth and pleasure of the evening must not be passed over. Major General Penny was extremely happy on

the several occasions. There was a kindness, a real good English feeling, in all the gallant officer said, that pleased and charmed every one present. Our English readers can picture to themselves, the tone and earnestness of one who, through a long career of honorable service, has ever shown extreme kindness and consideration to all, whom duty or private associations have brought around him. The gallant General, in returning thanks for the Armies of India, truly said, that their only aim was to be ready, aye, ready to do their duty.

The following Inscription was engraved on the silver spade, presented to the Major General on this occasion:—

Presented to Major General N. Penny, C. B., A. D. C. to the Queen,  
On the Inauguration of commencing the earthwork of the Cawnpore and  
Etawah District of the East Indian Railway.

James Collett, District Engineer.  
J. C. Bayne, Assistant Engineer.  
J. Purser, Engineer-in-Chief.  
J. R. Brandon, Contractor.

Mr. Collett also returned thanks for the railway officials in a very appropriate speech.

Mr. McLaughlin, in returning thanks on behalf of the Civil Service, said, our country might justly be proud of a Service which had produced a Metcalfe, a Thomason, a Colvin, and a Lawrence, with so many more eminent names—whose services had been the theme of admiration in this country and in England. He regretted they had not the pleasure of seeing a Member of that service present, indisposition having prevented their attendance, more so as he felt his inability to reply as fully to the toast, as their warm and generous reception of it demanded. He begged therefore to return best thanks in behalf of the Members of the Civil Service of these Provinces.

Mr. Bayne, in a very happy manner, closed the entertainment by proposing the health of the worthy host, Mr. John Rose Brandon, who had on the present occasion satisfied all of his ability, not only to work at a rail, but to fortify the inner man for a long journey over the iron highway, as had been fully testified by the supply of all the good things of this life on the present occasion.

The company separated about half-past 9, all pleased with the evening's entertainment.

While the guests were busy in the interior of the railway room, a busy scene was being enacted outside. About two cwt. of sweetmeats were distributed to the coolies, who were delighted with the contractor's liberality.—*Abridged from the Central Star.*

## MARK MASTER.

THE Constitutions of the United Grand Lodge of England commence with these words:—

By the solemn Act of Union between the two Grand Lodges of Freemasons of England, in December 1813, it was “declared and pronounced that pure Ancient Masonry, consists of three degrees and no more, *viz.*, those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch.”

Thus the English G. L. avows that ancient Masonry consists but of three degrees, and that the R. A. is not an integral part of it, but an appendage thereto. In consonance with such doctrine is its rule:—

No honorary or other jewel or emblem shall be worn in the Grand Lodge, or any subordinate lodge, which shall not appertain to or be consistent with those degrees, which are recognised and acknowledged by and are under the control of the Grand Lodge as part of pure and ancient Masonry.

The English G. L. does not prohibit those who range under its banners from practising any so-called order of Masonry: it simply refuses to acknowledge such orders.

The Ancient Masons, who seceded from the English G. L. in 1739, and were re-united to it in 1813, viewed the R. A. as a component part of Masonry, as appears from the terms in their Rules for the Government of R. A. Chapters, confirmed in G. L., 3rd December 1794:—

Ancient Masonry consists of four degrees, the three first of which are, that of the Apprentice, the Fellow Craft, and the sublime degree of Master; and a Brother, being well versed in these degrees, and



having discharged the offices of his Lodge, particularly that of Master, and fulfilled the duties thereof with the approbation of the Brethren of his Lodge, is eligible, if found worthy, to be admitted to the fourth degree, the Holy Royal Arch. It follows, therefore, of course, that *every regular warranted Lodge possesses the power of forming and holding Lodges in each of those several degrees*, the last of which, from its pre-eminence, is denominated among Masons, a Chapter.

The Lodges, however, that were subordinate to *that* G. L., we have reason to believe, interpolated other grades between the E. A. P. and R. A. degrees, which it is probable were not included in their warrants.

The practice in the United States is thus stated in Webb's *Freemasons' Monitor*:—

Chapters of R. A. Masons, with power to confer the preparatory degrees of Mark Master, Past Master, and M. E. Master, are holden under the authority of Grand Chapters, composed of the three principal officers of all the R. A. Chapters within a certain district, together with the proper grand officers.

Until the year 1797, no Grand Chapter of R. A. Masons was organised in America. Previously to this period, a competent number of Companions of that degree, possessed of sufficient abilities, under the sanction of a Master's warrant, [that is, attached to a regular Lodge ?] proceeded to exercise the rights and privileges of R. A. Chapters, whenever they thought it expedient and proper ; although in most cases the approbation of a neighbouring Chapter was deemed useful, if not essential.

This, we believe, is analogous to the practice in Scotland and Ireland.

It is perfectly proper that, for various reasons, such as to secure uniformity of working, R. A. Chapters should be held under warrant from a Grand R. A. Chapter ; but it should be remembered that originally it was sufficient for Chapters to be attached to their respective Lodges. Nor should we lose sight of the fact that there is no necessary connection between the degrees of Mark Master and M. E. Master and the R. A. Degree, to make the practice of the former dependant on a warrant of a Grand R. A. Chapter. If a warrant be necessary,

it should emanate from a G. L. of Mark or other Masters, as the case may be.

Dr. Oliver, in his Landmarks, says: "Few of our country Lodges practise Mark Masonry, which indeed is unsanctioned by the G. L., although it appears absolutely necessary to the right understanding of the whole system."

The Editor of the *Freemasons' Monthly Magazine*, in his number for July, observes:—

Mark Masonry ought to be fully recognised in England as it is in Scotland, Ireland and America; and if Grand Lodge does not choose to sanction it, of course irregularities will occur, as Mark Masonry will otherwise fall into disuse utterly. Already there are signs in the tracing board of the third Degree, which only a Mark Mason can understand, and these are being quietly in many cases erased, because Grand Lodge chooses to keep itself ignorant. Necessity has no law, and if regular patronage is withheld, irregular action must result to preserve the knowledge of the Mark at all.

The irregularity alluded to, is that of working a Lodge of the kind without a warrant from some Grand Chapter, no matter which; for the Editor in a *previous* passage of the notice from which we have made the foregoing quotation, says:

We think there can be no objection to a Mark Master Masons' Lodge held under a warrant from the Grand Chapter of Scotland or Ireland, both which countries recognize this Degree; but many might question the propriety of holding any meeting without such patronage. This surely might be obtained without much difficulty, particularly when represented that the Grand Lodge of England does not acknowledge the Degree.

With deference to the opinion of our worthy Brother, we hold that the irregularity would consist in a body of Masons, subordinate to the G. L. of England, placing themselves in any relation to another G. L., no matter whether of Scotland or Ireland. No man can serve two masters, is a maxim as applicable in this case as any other. Let it be supposed that an English Lodge holds a Mark Masters' Lodge under a warrant derived from a Scottish R. A. Chapter, and that a

Brother is excluded from it for a cause which does not appear sufficient to the Chapter. He would, for that reason, be entitled to continue in the Mark Masters' Lodge, although the members of the former consider him ineligible for their society. Such a case as this is provided for under the present (English) system. A Brother excluded from a Masonic Lodge is *ipso facto* excluded from the R. A. Chapter: the two societies being under the same authority, or at least agreed upon the rule to be followed in such cases.

The practice in Scotland differs from that either now or at any time observed in England. The G. L. has no connection with the G. R. A. Chapter; and, moreover, no Chapter is attached to any Lodge. This system may give rise to various anomalies. The G. R. A. C. may grant warrants to Masons who are not in connection with any Lodge or are under Mosonic censure. On the other hand, a Lodge may be struck off the roll of the G. L., and the members thereof, as R. A. Masons, may visit any R. A. Chapters in Scotland. These anomalies are avoided under the English system.

It remains to be considered whether there is any impropriety in a Mark Masters' Lodge being attached to a Craft Lodge, according to the practice in this country. We cannot see any, for this reason that the degree in question has no necessary connection with the degrees which are distinguished as York Masonry. Besides, warrants are of modern institution. The Lodge of Antiquity in England and that of Mother Kilwinning in Scotland, are without warrants. There is a propriety in newly-formed Craft Lodges obtaining warrants from the G. L., which is the general assembly of all the lodges in a country, as a mark of their desire to act in conformity to the recognised principles of Masonry. But there is no such exigency with regard to what may be called a Lodge of a side degree, which must always be attached to some *regular* Lodge and cannot, in fact, subsist as an independent Lodge. Hence it is vain and captious to demand of the Principal (*quovis*

*nomine gaudet*) of a Lodge of the kind his warrant for opening or working it. Where a different practice has obtained, as in Scotland and Ireland, it may not be objected to ; but on the other hand, the practice we have alluded to, seems to be perfectly justifiable.

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### THE CHANCES OF LIFE,

BY BRO. LLOYD, P.M., (No. 8,) LIMERICK.

*Air.*—" *Balance a Straw.*"

SHOULD the changes of life e'er compel me to roam,  
In a Lodge of Freemasons I'll sure find a home ;  
There the kind smile of Friendship shall welcome each guest,  
And Brotherly love give that welcome a zest.

There that soul-binding union only is known,  
That links the poor peasant to the king on his throne :  
There the rich and the poor on a level will meet,  
And, as Brothers, each other most cordially greet.

When I'm absent from Lodge, pleasure courts me in vain,  
As I sigh for the moments of meeting again ;  
For friendship and harmony only are there,  
Where we meet on the Level, and part on the Square.

On the quicksands of life should a Brother be thrown,  
'Tis then that the kindness of Masons is shown,  
As the heart prompts the hand his distress to remove,  
For our motto is Friendship and Brotherly Love.

When the Master of all from his star-studded throne,  
His great mandate shall issue to smmon us home,  
May each Brother be found to be duly prepared,  
In the Grand Lodge above to receive his reward !

*Masonic Mirror.*

## FRANCE.

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WE are glad to learn that there are some hopes of a fusion being effected between the Supreme Council and the Grand Lodge of France, and we sincerely wish that the Congress now assembled in Paris may be propitious to this most desirable Masonic event. Forty-two Lodges were suspended by the G. L., on account of their irregular working, and the Supreme Council honourably refuses to incorporate Lodges deserting the G. L., for motives not creditable to them. For the great Masonic Hall, now in the process of building, 6,000 francs were voted for painting, and 5,000 for gas-fitting. Up to the 26th of April this year, 574 shareholders had subscribed 1,10,250 francs. It is supposed that not before twenty years the Hall will entirely belong to the French Masons ; although the much-wished-for union between the two Grand Lodges may accelerate this period considerably.—*Freemasons' Monthly Magazine*.

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## MASONIC LIBRARIES.

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LAUNCESTON, VAN DIEMEN'S LAND.—*Lodge of Hope* (No. 901). —We were lately favoured with a view of a Masonic Library, consisting of upwards of one hundred volumes handsomely bound with Masonic gilt tooling and appropriately lettered, which is now forming for the use of this very influential Lodge, and purchased by private subscription among the members ; Bro. James Robertson, Treas. of the Lodge, heading the list with the magnificent sum of twenty-five pounds. By the kind permission of Bro. Spencer, Masonic publisher, and for the benefit of other Lodges who may wish to form a Library of Masonic works, we subjoin a list of the books selected, *viz.* :—*Freemasons' Quarterly*

Review and Magazine, from 1834 to 1854 ; Dr. Oliver's Historical Landmarks of Freemasonry, History of Initiation, Antiquities of Freemasonry, Signs and Symbols, Star in the East, various Masonic sermons. On the foregoing, in all twenty-nine volumes, were lettered the following inscription :—" Presented by Bro. James Robertson, Treas. to the Library of the Lodge of Hope, No. 901, July 1854."

The following volumes were purchased by a private subscription of the members of the Lodge :—Anderson's Book of Constitutions of the Grand Lodge of England, edited by Bro. Noorthouck ; this handsome 4to. volume, printed in 1784, is in fine preservation. Dr. Oliver's works on Book of the Lodge, A Mirror for the Johannite Masons, Theocratic Philosophy of Freemasonry, Golden Remains of the Early Masonic Writers, Preston's Illustrations of Masonry and History, Ashe's Masonic Manual, Hutchinson's Spirit of Masonry, Dictionary of Symbolical Masonry, The Symbol of Glory, History of the Witham Lodge, Apology for Freemasonry, Origin of R. A., and Sermons ; Stray Leaves from a Freemason's Note-Book, Clarke's History of the Minden Lodge and other Tracts, Sandys' Short View of Freemasonry, Hodge's Masonic Fragments, Mant's Pocket Companion ; Margoliouth's, Moody's, &c. Lectures ; Book of Constitutions and R. A. Regulations, Grand Lodge England, Ditto Grand Lodge of Scotland, Ditto Grand Lodge of Ireland ; Laurie's History of Freemasonry and Grand Lodge Scotland, Miller's History of Masonry, &c. ; Tucker's Masonic Addresses, &c. ; Cousto's Sufferings for Freemasonry, Da Costa's Persecution for Freemasonry, Calcott's Principles and Practice of Freemasonry, Inwood's Sermons on Freemasonry, Trewman's Principles of Freemasonry, Jones's Masonic Miscellanies, Mackay's Masonic Lexicon, Gray's Mystic Circle and American Hand-Book, American Masonic Trestle Board, Davis's Freemasons' Monitor, Boston Freemasons' Monthly Magazine, American Masonic Register, Transactions of Grand Lodge, New York, &c. ; Baylie's, Sheppard's, and other American Masonic Addresses ; American Masonic Mirror and Key-Stone ; Clavel, Ragon, Thory, Eckert, Barzot, Chomel, and other French Writers, on Freemasonry ; The Quarterly Communications of Grand Lodge England, Masonic Anthems, Hymns, Songs, &c., set to music.—*Ibid.*

## ROYAL FREEMASONS' GIRLS' SCHOOL FESTIVAL.

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THE Sixty-seventh Anniversary of this noble institution was held on Tuesday, the 16th of May, the attendance on the occasion being very numerous ; 300 Brethren assembled in support of the Stewards.

The R. W. the Earl of Yarborough, D.G.M., presided, having the support on his right of the M.W. the G.M. the Earl of Zetland, the Patron and President of the School, and Dr. Kent, Prov. G.M. for South Australia ; on his left, the R.W. B. B. Cabbell, Prov. G.M. for Norfolk, and Robert J. Bagshaw, Prov. G.M. for Essex, and many other distinguished Brethren.

On the removal of the cloth, a metrical grace from the *Laudi Spirituali*, A. D. 1545, was sung by professional vocalists, under the direction of Bro. Genge, aided by Bros. Perren, Farquharson, Fielding, and Smythson, also the Misses Birch and Wells, and Masters Williams and Smythson.

The D. G. M. presiding, then rose, and said that the first toast he had to propose required no panegyric to rouse the Brethren to give a hearty reception to "The Queen and the Craft."

The National Hymn was sung with considerable taste and powerful execution on the part of the lady vocalists. Next followed "The Prince Albert, the Prince of Wales, the Duke of Cambridge, and the rest of the Royal Family."

A Serenade Glee, by Benedict, "Bless'd be the home," was sung with good effect.

The D. G. M. then said that the next toast being an unusual one, might under other circumstances require an apology, but as every one knew how largely and deeply we were indebted to the great and brave of our countrymen, he was sure a good reception would be given to "The Army and Navy of Britain, and our gallant Allies now engaged in the great conflict."

Air, by Meyerbeer, "Oh bravest, ever dearest," sung most beautifully by Miss Birch.

The D. G. M., in proposing the health of "The Earl of Zetland, the G. M. and Patron of the Royal Freemasons' School for Female Children," was sure all present concurred in hailing the presence of the G. M. on that day, and finding that his health was so much improved as to enable him to partake in the festivity of the occasion; the great interest their G. M. took in all their charities, proved how much his heart was disposed to further the objects of the Order.

The G. M. said: Whenever I have presented myself before you, the reception has been always most kind, and when the time arrived to fix on the Chairman for this day, my state of health was not such as to be certain I could undertake the duty of presiding over you. I am, therefore, most gratified that I am able to be here and support my noble friend the D. G. M., who has undertaken that charge. It is my desire on every anniversary festival to be present, as I know of no institution so deserving support. It is worthy of notice, that at the first establishment of this school, in 1788, Ruspini, the founder, was in most prosperous circumstances, but that in after years, two of his grand-children became recipients of that noble institution their progenitor had commenced; and there is also another fact connected with the institution, not one girl of the school has in after life been accused of misconduct. There are now sixty-six in the school, and I invite all here present, and their ladies, to take a view of the establishment and judge for themselves. To prove your zeal in the great and good cause for which you are assembled to-day, give a hearty greeting to "Prosperity to the Royal Freemasons' School for Female Children" (loud and long cheering.)

The Members of the House Committee, with the Stewards, and Bro. Crew, the indefatigable Secretary, introduced the children now in the school, and their healthy appearance, combined with much native elegance of person and demeanour, elicited the commendations of all present. On reaching the dais, the children sang with considerable taste a hymn, composed by Calcott.

They then made the tour of the hall, and at their return,

The Noble Chairman said, that the most pleasing duty of that day was to address the children of his brother Masons; but first, he would



ask, could a better testimony of the efficiency of the school be required than that presented by the appearance of those children? He was convinced the subscribers to the institution would see, by the children, and the accounts laid before them, that their money was well laid out. To the children he would say, that he trusted the care bestowed on their nurture and education would find its reward in their good conduct through life ; that the precepts instilled into their young minds would enable them to support with fortitude any ills they might be subject to in this world, and thus fit them for a future and a better one. He had now, in addition to the usual medal, to bestow five other prizes, the donations of Bro. William Smith. To Matilda Clubb was awarded the silver medal, and he could assure her that the continuance of the same good conduct through life, that she had shown in school, would always find support and countenance in time of need from the authorities of that establishment. To Annie Lewis was awarded the prize for writing and arithmetic ; to Sophia Anderson, for proficiency in reading ; to Charlotte Conder, for six years' general attention ; to Mary Lloyd, for needlework ; and to Jane Morton, for domestic duties. He knew that those pupils who had not obtained prizes, so far from feeling jealous of the successful ones, would consider them objects of admiration. These testimonials, though intrinsically small, ought to be regarded in after-life as marks of our approbation, not as pecuniary rewards. In conclusion, the Dep. G.M. assured the matron and schoolmistress that their services, in the care they had bestowed on the pupils, were duly appreciated by the governors and subscribers.

His lordship's commendations were gratefully acknowledged, and, after singing the parting hymn, " Good Night," the children once more proceeded round the hall, the Brethren giving them every particle of the dessert, which had been preserved almost untouched for them.

Bro. Giraud then proposed the health of their noble chairman, " Lord Yarborough," who had done them the honour of presiding at the festival, which toast was greeted by loud and continuous cheers.

The Dep. G.M., in acknowledgment, thanked the Brethren for the support they had given him, and trusted that the ladies who had honoured the meeting with their presence, and witnessed the appearance of the children, would recommend the institution as well deserving the support of their sex, the perfect impartiality of election being pledged—

the children of all Masons, whether from the metropolis or provinces, were equally eligible. He observed that, finding the expenses of the year rather more than usual, he had done his part to aid the funds by doubling his subscription. Knowing that the conduct of the affairs of the school must depend on some individuals, he proposed "Bro. Bond Cabbell and the House Committee."

Bro. Cabbell told the Brethren that the Committee endeavoured well to perform the duties they had undertaken; and as ample means were required to preserve the school in its pristine state, he requested that every Brother would, by a visit to the school, see and judge for himself, both as to the condition of the children and the locality in which they were placed.

A song, set by Bro. Hatton, "Our lov'd and brave," was sung by Miss M. Wells, and received with great applause.

The Dep. G. M. then proposed "Bro. Gascoigne and the other medical officers," which was duly acknowledged by them.

After the toast of "Success to the Boys' School and the other Charities of our Order," Bro. Crew, the Secretary, read the list of subscriptions, which amounted to the large sum of 1,411*l.*, the several amounts being warmly greeted.

The Dep. G. M., in congratulating the Brethren on this handsome contribution to the funds, proposed "The Stewards, and thanks to them for their services," which being promptly acknowledged, his Lordship then concluded the proceedings by giving "The Ladies who have honoured us with their presence, and best thanks for the countenance they gave to the Institution."

The Grand Master, the Deputy Grand Master, and Grand Officers then adjourned to the glee-room, which was as uncomfortably crowded as usual.—*Freemasons' Monthly Magazine.*

## UNITED STATES.

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CALIFORNIA.—In this State Masonry is making rapid strides, and the M.W.G.M., Charles M. Radcliffe, cautions the Fraternity against making Masons too fast, and remember that it is not sufficient, in examining the character and qualifications of a candidate for our mysteries, that nothing can be said against him : he should be known for his virtues, unspotted before the world, well-formed, true, and trusty, so that his Masonic edifice may be erected with pleasure to himself and honour to the Fraternity.

In each of these G.Ls. sums were voted towards the formation of Masonic libraries.

ILLINOIS.—The only matter of general interest in the G.L. of this Province, the M.W. Bro. Aines, G.M., was this resolution : “ That Freemasonry is a platform on which the Hebrew and Christian, and all who believe and put their trust in Almighty God, the Creator and Supreme Ruler of Heaven and Earth, can and should meet in warm-hearted and undisturbed fellowship : therefore it is further resolved, that nothing shall be introduced in any ceremony or ritual of the Order which shall in anywise conflict with the broad, beautiful, and universal equality of this basis.”—*Freemasons' Monthly Magazine*.

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## TURKEY.

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Although Freemasonry has, for more than thirty years, been generally supposed to exist among the Mahomedans, and traces of it were found in Turkey by the Russian Officers after the campaign of 1829, yet they were too slight to prove the fact ; and it is only within the last few years that it was satisfactorily demonstrated, by a German Freemason chancing to pass through Belgrade, where he discovered a Masonic Lodge, to which he was invited, and where he received a hospitable

reception. It appears now to be proved, beyond all doubt, that the Turkish Brothers who exercise their Masonic duties, under the name of Dervishes, are, to all intents and purposes, the same as our own order of Freemasons, with but very little difference in their customs and ceremonies, and making use of exactly the same signs, words, and grips to recognise each other. The Turkish Freemasons appear to be in a more elevated state of civilisation than is usual amongst the Orientals generally ; their views of religion are far higher than those imposed by Islamism ; they reject polygamy, contenting themselves with one single wife, and at the Masonic banquets the women appear unveiled—a striking proof of the mutual confidence the Masonic Brethren repose in each other. The Belgrade Lodge, called Alikotsch, is composed of about seventy members. The Master of the Lodge, whose name is Djani Ismael Zsholak Mohammed Saede, is, at the same time, Grand Master of all the Lodges in European Turkey, and is directly connected with all those of the whole Ottoman empire, Arabia, and Persia, in which latter the Freemasons amount to more than 50,000 members. In Constantinople there are no less than nine Lodges, the most numerous and important of which is that called Sirkedshi Teckar. The Turkish Freemasons wear, as a symbol of the brotherhood, besides a small brown shawl embroidered with mystical figures, a flat, polished, twelve-cornered piece of white marble, with reddish brown spots, about two inches in diameter, suspended by a white silken cord round the neck. These spots represent the drops of blood, and are symbolic of the death of Ali, the founder of the Order in Turkey, who was barbarously put to death by the then Sultan, for refusing to reveal the secrets. The abovementioned Djani Ismael, G.M. of the Lodge of Belgrade, a venerable Turk of the old school, is honorary member of the Lodge of “ Baldwin-under-the-Lime-Tree,” at Leipzig, several members of which Lodge have received diplomas from the Alikotsch at Belgrade.—*English Journal*.

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## CLOSING LODGE.

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THE *Masonic Mirror* for June last contains the following queries from and replies to *A Colonial Correspondent* :—

A Colonial Correspondent asks the following questions :—" When a member is called to order by the W.M., for making use of unbecoming language toward the W.M. or any member of the Lodge, and also behaves in an unruly manner, refuses to obey the mallet of the W.M., and continues in his conduct, what ought the Master to do on such occasion ? In case the harmony of a Lodge is disturbed by unbecoming conduct on the part of a member or members, is the Master justified in closing the Lodge himself either for a time or during his pleasure ?" [To the first question we reply, the W.M. should interdict the Br. from re-entering the Lodge until he has made a sufficient apology for his conduct. If the Br. feels aggrieved, he can appeal to the Board of General Purposes. To the second, the W.M. has the power and is fully justified in exercising it.]

We demur to the last *dictum*. We have asked Masters and Past Masters on what authority, on what principle, the practice which they advocate, can be justified. The only reply is—practice.

It is necessary to explain the practice. When the W.M. and the Brethren are disagreed upon a point under discussion, and the former thinks the latter are "drifting into a war," or a resolution at variance with constitutional principles, to prevent that result he departs from the usual mode of closing the Lodge by doing it by *himself*.

The W.M. who so acts, assumes an authority which does not appertain to his office, and reduces the Lodge, from which he derives his authority, to a non-entity." In the ceremony of

Opening and closing the Lodge, as Preston observes, every Brother has a share; and while it is, more especially, the province of the W.M. to commence it is the allotted task of the S.W. to conclude. Masons are, peculiarly bound to act by *rule*; and the deviation from the time-honored form stamps the practice, which is contended for, with the condemnation of *irregularity*.

The W.M. takes too much upon himself when he, of his own pleasure, and in violation of form, thus acts. He should ask himself who are *they that rule a Lodge*, and he will not fail to perceive that he is not vested with plenary authority.

If it be asked whether no *emergency* will authorise a deviation from the rule, we must reply in the negative. No deviation can be sanctioned but by a dispensation, and therefore not by any emergency. "Unity and harmony constitute the essence of Freemasonry." Hence our meetings should never be closed (say rather "broke") "in most admired disorder."

The emergency is a mere misapprehension. If the members of a Lodge are bent upon a course which the W.M. disapproves, the remedy is obvious. He has but to enter his protest, and refer the matter to superior authority, by whose decision all must abide. As no member of a Lodge, however great his experience or high his station, is infallible, there is no pretence for hasty proceedings, which cannot but tend to disunion and bad feelings.

We have heard of a Brother carrying away the warrant, to prevent the future meetings of a Lodge. Who is there but will condemn such an act? The practice we have been examining is of the same description, and proceeds from the same spirit, and is consequently as reprehensible.

As we do not doubt that many will dissent from our opinion, we shall be happy to publish the arguments on the other side.

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## ROYAL FREE HOSPITAL.

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At the time of the death of our late lamented M.W.G.M. H. R. H. the Duke of Sussex, whose services to the cause of Freemasonry can never be forgotten, about £1.400 was subscribed in order to raise a memorial of the estimation in which he was held. 'This sum it was agreed to present to the Royal Free Hospital, Gray's Inn Lane, to raise a new wing, to be called the "Sussex Wing," so soon as the friends of the Institution should make up a sufficient sum to enable them to carry out the design. This has just been accomplished, and accordingly, on Monday last, July 30, the foundation stone of the new wing of the Hospital was laid with Masonic honors by Br. Dobie, G.R., who acted as G.M. in the absence of the Earl of Zetland, in consequence of the serious illness of the Countess.

Grand Lodge was opened in the Welsh School Room, Gray's Inn Lane, at two o'clock, after which a procession was formed and proceeded to the spot at which the foundation stone was to be laid ; on arriving at which the brethren divided to the right and left, and faced inwards, forming an avenue for the M.W.G.M., Br. Dobie to pass through, preceded by the Grand Sword Bearer, and followed by the Ionic Light, the Deputy Grand Master, and Grand Officers, the Vice-Presidents of the Hospital, the Committee, and the Members of the Building Committee, who were provided with places on the Platform.

The upper Stone being raised and the lower one adjusted, the Grand Secretary read the following inscription engraved on the Brass Plate :—

As

A Memorial

In most strict conformity with the  
whole tenor of the Life of His late

Royal Highness

PRINCE AUGUSTUS FREDERICK, DUKE OF SUSSEX,

and therefore the most fitting to secure and  
perpetuate the memory of his many  
virtues, this Foundation Stone of the

### “SUSSEX WING”

to the ROYAL FREE HOSPITAL, was laid in  
ample Masonic form on the 30th day of July, 1855,  
and in the Eighteenth year of the Reign of  
Her Most Gracious Majesty QUEEN VICTORIA, by  
The Right Hon. the EARL OF ZETLAND,  
Grand Master of the Fraternity of Freemasons of England,

Assisted by

The Sussex Memorial Committee and  
The Governors of the Royal Free Hospital.

Architect :

Builders :

Mr. CHARLES INNES.

Messrs. CARTER & ELLIS.

The Grand Treasurer then deposited a Phial containing the Coins ; and one of the Vice-Presidents of the Hospital deposited a History of the Hospital and a Copy of the Laws of the Institution beneath the Stone. After which the Grand Secretary placed the plate on the Lower Stone. The Cement was next placed on the upper face of the Bottom Stone, and the Grand Master adjusted the same with a very elegant Trowel, and the Upper Stone was lowered slowly, whilst the Band played “*Rule Britannia.*”

The Grand Master next proved the just position and form of the Stone by the Plumb, Level, and Square, delivered to him by the Deputy-Grand Master. Being satisfied in these particulars, he gave the Stone three knocks with the Mallet, belonging to the Lodge of Antiquity, which, it will be recollected, was recently explained to have been presented to that Lodge by Br. Christopher Wren, it having been used by His Majesty Charles II. laying the foundation-stone of St. Paul’s Cathedral.

The Cornucopia, belonging to the Grand Lodge, and which is very magnificent, containing the corn, and the ewers, with the wine and oil, as emblems of plenty, joy, and rejoicing, were next handed to the Grand Master, who strewed the corn and poured the wine and oil over the stone, with the accustomed ceremonies.

The Grand Chaplain having offered up an appropriate prayer to the Great Architect of the Universe, the Acting G.M. inspected the plan



of the intended building, and delivered it to the architect, together with the several tools used in proving the position of the stone, desiring him to proceed, without loss of time, to the completion of the work.

At the conclusion of the ceremony the band performed the national anthem of "God save the Queen," and the brethren returned in procession to the Welsh School, when Grand Lodge was finally closed.

There was a large number of ladies present during the ceremony.

In the evening a large party of the brethren and friends of the institution sat down to a very elegant dinner, which was served with a degree of taste and liberality which reflects the highest credit on the new proprietors, Messrs. Elkington and Co.—but the late period of the month at which it took place, necessarily compels us to postpone our report of the speeches until our next number.—*Masonic Mirror, Aug.*

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**PROBLEMS.**—All the great enigmas which perplex the natural theologian, are the same in all ages. The ingenuity of a people just emerging from barbarism is quite sufficient to propound them. The wisdom of Locke or Clarke is quite unable to solve them. It is a mistake to imagine that subtle speculations touching the Divine attributes, the origin of evil, the necessity of human actions, the foundation of moral obligation, imply any high degree of intellectual culture. Such speculations, on the contrary, are in a peculiar manner the delight of intelligent children and of half-civilized men. The number of boys is not small who, at fourteen, have thought enough on these questions to be fully entitled to the praise which Voltaire gives to Zadig, "Il en savait ce qu'on en a su dans tous les ages, c'est-à-dire, fort peu de chose." The book of Job shows that, long before letters and arts were known to Ionia, these vexing questions were debated, with no common skill and eloquence, under the tents of the Idumean emirs; nor has human reason, in the course of three thousand years, discovered any satisfactory solution of the riddles which perplexed Eliphaz and Zophar.—*Macaulay.*

## ON THE ELECTION OF A MASTER.

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*To the Editor of the Indian Freemason's Friend.*

ERE We of the N. W. are in receipt of the next number of the *Freemasons' Friend*, the time will have arrived in many Lodges for the election of a Master for the year approaching. Allow me therefore through the medium of your columns to convey "a word of exhortation" upon so momentous a step.

The selection of a Master to rule and govern a Lodge with equity is a most delicate and responsible undertaking. The greatest care and caution should be used by the Brethren at the election, to prevent the Lodge being injured by the appointment of an improper person; for, in small stations especially, the public and the enemies of Masonry are speedily aware who stands at the head of a Lodge, and if he is not a highly respectable person, the Brethren who have elected him have much to answer for. The members who have the bestowing of the appointment should carefully scrutinize the fitness of the candidates for that office: They should not be dazzled by the meretricious tinsel of rank or the equally deceptive aptitude to learn, or swayed with the general cry—"he is the oldest member." The one is but "the guinea's stamp;" the other in too many cases but an imitation; and for the last we have but to refer to the *Constitutions*, which distinctly enjoins that we should acknowledge the only preference—that which is "grounded upon real worth and personal merit" and "*not merely on account of seniority or rank.*"

The Brother who is to be selected to fill the highly honorable and equally onerous "Eastern Chair," should be of "good repute" and equanimity of temper; well acquainted with the Order, its doctrines, its history, its secrets, its

constitution, and the By-Laws of his Lodge ; possessed of the power of communicating his own reflections on all these subjects to the Brethren, in a clear and comprehensive form ; able and willing to undertake the duties of the post ; deeply imbued with a sense of its responsibilities, and fully determined manfully, faithfully, zealously, and without partiality, to reform abuses and maintain the integrity of our ancient and honorable Order unsullied.

In the “ *Constitutions* ” are laid down the qualifications for the Mastership ; and they are, I trust, too well known to require to be recapitulated. To them I will add the words of experience given us by the V. Worshipful Bro. Dr. Oliver, the Masonic Nestor and perfect Master.

After enumerating the duties of a Master as defined in the “ *Constitutions*,” he adds :—

“ He must be true and trusty, of good report, and held in high estimation among his Brethren, he must be well skilled in our noble science, and a lover of the Craft ; exemplary in his conduct, courteous in his manners, easy of address, but steady and firm in principle. He has imposed on him, as the Pillar of Wisdom, the charge of instructing the Brethren in Masonry ;—not merely by repeating certain formal passages night after night, which are calculated rather to weary than enlighten the mind ; but to adapt his instructions to the capacity of his hearers, and to see that none depart unimproved in moral virtue and a steadfast resolution so to adorn his Masonic profession, that the world may discern its influence on their outward conduct, and learn from thence that its precepts have been firmly planted in the heart. The Master of a Lodge is *by no means* a *Routine office*, although it is frequently considered to be so ; and a Brother, who possesses sufficient tact and activity to work the makings, passings, and raisings, considers himself to be furnished with every requisite qualification to rule or govern a Lodge.

“ *This is a grievous error ;* and I have witnessed in the course of my experience many unfortunate consequences result from an imprudent choice of the chief officer of a Lodge. If he be inefficient, his inadequacy is soon discovered by the Brethren, and disgust or pity is sure to

ensue. They forbear to complain because he is their own choice. They cannot expostulate, because his authority is supreme, and it is their duty to obey. A secret dissatisfaction is therefore indulged, which is the more dangerous from being irremediable. \* \* \*

“ In this state of things—the Master’s incompetency becoming more apparent every lodge night,—the Brethren are remiss in their attendance ; defections ensue ; and a very serious defalcation in the constitution of the Lodge soon becomes visible ; and its declension in numbers and respectability is the inevitable result.

“ It is easy for a superficial observer to be deceived in a man’s true character, until the solidity of his judgment has been tested by experience. Vivacity may be mistaken for wit, and gravity for wisdom. A Brother who is stimulated to obtrude himself into the high offices of a Lodge prematurely, will seldom be found to possess the requisite ability for executing their duties with credit to himself or benefit to the Fraternity. He is too intent on his own personal aggrandisement to care much for the general interests of the community in which he moves. We usually see, as through a glass, darkly ; and, when it is too late, we frequently discover that instead of a wise and judicious chief—instead of a wary and prudent ruler, we have committed our interest to the keeping of an idle jester or an ignorant pretender. In either case, the reputation of the Lodge is put in jeopardy, and it will be fortunate if it escapes public reprobation.

“ The Master ought to possess knowledge, to diversify his instructions ; judgment, to preserve the happy medium between rashness and cowardliness ; talent, to address the Brethren at length on every emergency ; tact, to conciliate disputes and reconcile contending brethren ; and presence of mind, to decide correctly on any sudden indiscretion or irregularity which may occur amongst the members of the Lodge, that order and good fellowship may be perfect and complete. He should always bear in mind that a strict and unwavering adherence to the laws, on every practicable point, will never produce rebellion, although temporary dissatisfaction may sometimes occur. But it is always short-lived. The evils arising out of disorganisation in a Lodge are usually the effects of an unnecessary interference in trifling matters, which, if passed over without notice, would create no sensation, either of pleasure or pain.

*“ The great secret of government is to understand correctly under what circumstances authority ought to be exercised, and where it would be profitably withheld.*

“ The By-Laws of a Lodge are usually so clear that they can scarcely be misinterpreted ; and being in the hands of every Brother, they are universally known. When these are adhered to, according to their literal construction, the interference of the Master would be rather injurious than beneficial, and tend to shake the confidence which the members ought always to have in their chief. But while he overlooks trifling and unimportant deviations, it is his bounden duty to enforce the discipline of his Lodge by a strict observance of the Landmarks, and by a judicious attention to every rule whose breach might compromise any prominent principle of the Order. He must never exercise partiality, or be detected in the slightest bias in favor of individuals ; but when fine or punishment is incurred, he must be firm in his decisions, and prompt in the enforcement of any sentence which may be found necessary to promote the welfare of Masonry in general, or his own Lodge in particular.

“ A Brother who possesses all these qualifications, will rule and govern his Lodge with honor to himself and satisfaction to the Brethren ; it will represent a well regulated and happy family where harmony and brotherly love will prevail amongst the members ; fraternal affection will preside untainted with strife and discord ; the community will endeavour to promote each other's welfare, and rejoice in each other's prosperity ; the Order will become respectable in the sight of men, and the Master will retire from his government crowned with all the honor the Fraternity can bestow.

“ The character of a good Master may be summed up in a few words. He has been invested with power that he may promote the happiness and prosperity of the Lodge. For this purpose he considers that when he undertook the office, his duties were greatly increased ; embracing many points which require his utmost attention and solicitude. He feels that much will depend on his own example ; for how excellent soever the precepts which he enforces may appear, they will lose half their value if they are not borne out and verified by his own practice. This is the mainspring which actuates and gives vitality to the whole machine. If his power be exercised tyrannically, the Brethren will not love him ; if he allow the reins of government to be too much relaxed, they will

despise him ; if he be irregular and dissolute in his habits, they will condemn him. He must be a pattern of correctness to his lodge, and never allow his authority to be pleaded in extenuation of any serious delinquencies.

“ Tremblingly alive to the responsibility which rests upon him, he consults the By-Laws, and determines to regulate his conduct strictly by their provisions. He allows no innovations to be practised in the ceremonials or mechanism of the Order ; no private committees or separate conversation amongst the Brethren, but keeps them rigidly attentive to the business before them ; no jesting or ludicrous behaviour which may disturb the serious avocations in which they are engaged ; no disputes or unbecoming language amongst themselves ; and while, during the moments of relaxation, he enjoys himself, in common with the rest of the Brethren, with innocent mirth, he carefully avoids all excess, and never suffers the harmony of the Lodge to be disturbed by any altercations on the forbidden subjects of religion or politics ; and before closing the Lodge he cautions them in the language of an Ancient Charge, ‘ to consult their health by not continuing together too late or too long from home after Lodge hours are past ; and by avoiding of gluttony or drunkenness, that their families be not neglected or injured, and themselves disabled from working.’

“ He is regular in his habits both in the Lodge and in the world ; punctual to a moment in opening and closing the Lodge, as a stimulus to the correct attendance of the Brethren ; for nothing shows to so much advantage in the Pillar of Wisdom as this exactness with regard to time. In performing the rites of Masonry, whether in the initiation of candidates, the delivery of lectures, or other routine business, he exhibits a seriousness of deportment and earnestness of demeanour, which attract the attention, interest the feelings, and contribute to recommend the beauties of the system, while they inform the understanding and improve the heart.

“ There is still another point of great moment to the well-being of a Lodge, which depends in some measure on the correct judgment of the Master ; and that is, the proper choice of candidates for initiation. The good Master will firmly resist the admission of any person whatever whose character does not correspond with the requisitions contained in the Ancient Charges. \* \* \* \* \*

“ If all Lodges were conducted on these principles, they would become, in a more perfect manner, the seat of happiness and joy ; peace, harmony, and brotherly love would ever preside at their social meetings ; and they would exhibit no imperfect resemblance of that blessed state to which all good and worthy Masons aspire when T. G. A. O. T. U. shall eternally preside over the saints in glory.”

With these remarks I will conclude, trusting the Worshipful Masters for 1856 may all prove worthy of the honor conferred on them by their Brethren of the Craft, ever uphold our order, and guard our ancient Landmarks from encroachment.

Fraternally yours,

A ROUGH ANSLAR,  
OF “ HARMONY,” 641.

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## OUR CHIT-CHAT.

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MASONIC MIRROR.—We mentioned in our last the name of the Editor of the *Preemasons' Monthly Magazine*. We are now enabled to give, in the following passage, that of the conductor of its rival, the *Masonic Mirror*.

The usual loyal and Masonic toasts having been disposed of, Br. H. G. Warren, P.M., (202) in an appropriate speech, proposed the health of Br. Adam\*—as one loved and valued by every member of the Craft who had the happiness of being acquainted with him, not only on account of his great Masonic knowledge and his willingness to sacrifice his time and convenience in order to impart that knowledge to others, but also for his promptitude in listening to the necessities of his Brethren, and his indefatigability in promoting their welfare, not only by his purse, but by every other means in his power. The truth of these observations was so apparent, that they were loudly seconded by the acclamations of the company. Br. Adams in responding to the toast, after thanking the company for the honor which they had conferred on him, paid a high compliment to the Masonic qualities of Br. Warren. At a later period of the evening, the W.M. proposed the prosperity of the Masonic press, and in doing so, strongly urged the Brethren to give every support in their power to the *Masonic Mirror*, which presented them with a record of the proceedings of the various Lodges and Chapters, and the position of their charities, such as had never before been placed in the power of Freemasons to obtain. Br. Warren returned thanks, and pledged himself that so long as he had the honor

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\* The founder of the St. John's Lodge of Instruction, Hampstead, No. 196.



to conduct the *Mirror*, and he received the support of the brethren, without whose co-operation it was impossible to render it at all perfect, he would do all in his power, avoiding all party feeling, to give a faithful abstract of the proceedings of Masonic Lodges, by which their growth and progress might be marked—and so to watch over the proceedings of their charities, that pointing out all abuses where they might be found to exist, and calling attention to their merits and requirements, they might become, what he regretted to say he did not yet consider the whole of them to be, an honor to the craft of which it was his greatest pride to be a member.

**GRAND SECRETARY.**—We observe that both the Masonic Magazines abovementioned, in their Notices to correspondents are bitter against the Grand Secretary, in a manner that evinces the intensity of their feelings more than is consistent with Masonic propriety. One of them says:—

As to the Grand Secretary's Office, it is worse than the stone of Sisyphus to every improver, and if you get it to "move on" an inch, it is sure to fall back upon you lower and heavier than before, in the density of its incompetency and the accumulation of its obstructions. No matter—*vivat* Toadyism !

The other says :

The Quarterly Communications from the 1st of March, 1854, have at length made their appearance. As the work in the G. Secs. office is never conducted in a hurry, they may be expected to be generally circulated in the provinces by the end of 1857, and to reach the colonies about 1860.

The Br. you allude to dare not put the question. He is a candidate for the purple, and would consequently be afraid of offending the G. Secretary, knowing that if did so he would never receive the wished-for honours of the order. Try Br. Savage: his chance of becoming a grand officer has long since passed, and he can, therefore, afford to be independent.

**PROVINCIAL GRAND LODGE OF BENGAL.**—No quarterly communication was held the last month—probably owing to want of business of sufficient importance.

# THE INDIAN FREEMASON'S FRIEND.

N. XII JANUARY 1, 1856.

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# THE INDIAN FREEMASONS' FRIEND.

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## OUR CHIT-CHAT.

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A HAPPY NEW YEAR to our readers, and hearty thanks to them for enabling us to convey that wish from the editorial chair! They have proved to us that the appeal which was made to them as Masons, for support to this publication, was founded on good grounds. We feel ourselves now more secure in our seat, and have therefore reduced the annual subscription by Rupees 4, after paying out of the surplus funds of last year, a donation to the Fund of Benevolence, of Rupees 100.

We have been obliged to add a few pages to the number for this month; but 40 pages will be the usual limit.

A Brother whom we highly respect, in sending us a few items of Masonic news, makes the following suggestions:—

“It would be well if every Lodge and Chapter, throughout the Province, were to send you scraps of intelligence, such as those which appear in the *Freemason's Monthly Magazine*. Perhaps, too often, the information which could be sent, is withheld, on account of its being considered too trifling. In England, correspondents act differently; for I frequently find paragraphs like the following in the *F. M. Magazine*:

‘Newcastle on Tyne, Lodge de Loraine, No. 793. A lodge of emergency was held on the 8th May, at Freemason's Hall, to pass to the 2nd degree a Brother Master Mariner, who had been initiated at Hull; and another lodge on the 10th to initiate a gentleman going abroad.’

“ If Brethren in the Mofussil were to send you letters, the expense of the postage should be borne by the *Friend*. Suppose you were to issue a Circular to the above effect, with the view of endeavouring to keep the Craft informed of what is going on in the Masonic world of India. Madras and Bombay, too, might aid, having no publication of their own.”

Perhaps it will be sufficient if we intimate in this place, that we consider it but fair that we should pay the postage of such communications as we may be favored with, and that we shall be happy to do so even for the smallest contributions of news. We will further allow any Brother who may put himself down as a regular correspondent, the option of receiving a copy of the *Friend* gratis, or a small donation for the charity fund of his Lodge.

We would point out to our Brother of the *Freemason's Monthly Magazine*, who has promised to draw attention to the *Indian Freemason's Friend* “ at the earliest opportunity,” that their thanks were due, not to “ Messrs. Tucker,” but to our respectable publishers, Messrs. Thacker, Spink and Co., for the Nos. of our Magazine which were sent to him. “ What's in a name?”

We are indebted to a Brother for having favored us with a manuscript, from which we publish an account of the ceremony of laying, with Masonic honors, the foundation stone of St. Andrew's Kirk in Calcutta, in the year 1815. We direct the attention of our readers to it, as it will enable them to judge of the state of Freemasonry under the auspices of that zealous Mason, and “ eloquent expounder of our precepts,” the Earl of Moira, afterwards Marquess of Hastings, whose active Masonic career in England must be well known to the readers of Preston. There must have been something truly sterling in the character of that Nobleman, and something very courtly and fascinating in his manners; for, to this day, old Indians kindle into enthusiasm when speaking of him.

Some other papers have come into our possession, which we will publish, as interesting contributions to the history of Masonic proceedings in India.

We have heard of an extraordinary proposition being in circulation among our Brethren in the N. W. Provinces. It would be premature to comment on the matter just now ; but for the information of those who know to what we allude, we think it proper to state, that we have serious objections to the scheme in all its details, which we shall explain hereafter, if the necessity for our doing so should appear. We are strongly inclined, however, to believe, that the proposition will be withdrawn for want of support.

**THE REV. T. C. SMYTH, M. A.**—Our V. W. and Revd. Bro. Smyth has just been appointed by the P. G. M., to the honorary rank of Past Prov. Grand Chaplain of Bengal. Our readers are aware that he filled a similar office in Northumberland. By his talents, and his position as a Clergyman, he is so well qualified to display to the uninitiated and popular world, the happy coincidence between the tenets of our holy faith and the principles of the Craft, and by the weight of his character he is so well able to prevent, within the sphere of his influence, those abuses from which Masonry, like every other institution, is not perfectly free, that we look upon him as a pillar of strength. For, to quote the words of Bro. Burnes, "Masonry must ever owe its prosperity not only to its own good deeds, but to the efforts and example of well-tried, moral and intellectual men, who, besides being its professors, can also shed

lustre on its character by the station they occupy, and the respect they enjoy, in the various circles of general society in which they move." Of Bro. Smyth it may be said, as was said of another Mason, that he "comprehends and grasps the true features of Masonry, which are lost, unknown, or undiscovered by many." His labors in Lodge, and his pen out of it, whenever required, have ever been tendered, wherever his lot in life has been ordered.

R. W. BRO. BURKINYOUNG.—The P.G.M. of Bengal has lost, for a time, the services of a valuable officer, by the departure of R. W. Bro. J. A. Burkinyoung for Europe. That Brother has long been connected with the Craft, and was much liked and esteemed by the Brethren in Calcutta. We believe the present prosperity of Lodge *True Friendship*, of which he was the Master, is mainly attributable to him. In the P.G.L. after filling various offices, he received the highest appointment in the gift of the P.G.M., that of Depy. Prov. Grand Master. He was a diligent member, and latterly President of the Grand Lodge Committees; and his assistance was readily given wherever it was required.

NEW R. A. CHAPTER.—On Saturday, the 1st December 1855, the new R. A. Chapter, named HOLY ZION, in connection with Lodge *Courage with Humanity*, No. 551, Calcutta, was opened at Freemason's Hall, with the assistance of Companions J. A. Burkinyoung, O. P. L. Watson, and J. J. L. Hoff, *P.P.Z.* The Principals elect, namely, Compn. J. M. Harris, *Z.*, Compn. M. R. Crawford, *H.*, and Compn. G. T. Price, *J.*, to whom, and other Companions, a Charter of Dispensation had been granted by the M. E. Provincial Grand Superintendent, were duly installed in their respective Chairs. Five candidates (among whom was Bro. W. S. De Courcy, W. M. of Lodge *Courage with Humanity*, and through whose exertions chiefly this Chapter has been established,) were, after ballot, admitted and exalted to this *Holy* and *Sublime Degree*. Compns. Burkinyoung, Watson, and Hoff, *P.P.Z.*, were elected Honorary Members of the Chapter.

Lodge *Courage with Humanity* had a Chapter attached to it, in former times, under a local Warrant, bearing the signature of the M. N. the *Marquis of Hastings*; but it does not appear that a Charter was ever obtained for it from the Supreme Grand Chapter of England.

We understand that since the removal of Lodge *Courage with Humanity* from Dum Dum to Calcutta, it has prospered.

**LODGE ST. DAVID'S IN THE EAST, No. 371 OF SCOTLAND.**—This Lodge was visited recently by the R. W. Bro. Hoff, Provincial Grand Secretary, who was accompanied by his son, Bro. Edward Hoff, J. W. of Lodge *Humility with Fortitude*, No. 279. Bro. Hoff, we are informed, was received with due honors and with great cordiality, by the R. W. Master, Bro. Cameron, and the Brethren of Lodge *St. David's in the East*. There were also present other visitors from the Lodges in Calcutta, and from the United States of America.

We trust, now that all restrictions have been removed, the intercourse between the Brethren of the Lodges in this Province, and the Brethren of the Scottish Lodge, will be promoted; and the best feeling prevail in the Craft generally.

**LODGE INDUSTRY AND PERSEVERANCE.**—The Installation of the W. M. Bro. John Brown took place on Friday, the 21st Instant. The ceremony was conducted by the retiring Master, R. W. Bro. Judge, assisted by R. W. Bro. O. P. L. Watson, V. W. Bro. John King, and W. Bros. Owen, Wray Crawford, and C. J. Montague. After the Installation was completed, the W. M. Bro. J. Brown proceeded to appoint and invest his officers, and, after a short but appropriate address on the spirit which should actuate all Masons, whether in office or out of office, this portion of the proceedings of the evening was closed. The Brethren came down to enjoy a splendid repast after the labors of the evening.

**LODGE TRUE FRIENDSHIP.**—The W. M. of this Lodge, Bro. Llewellyn, was re-elected, as no other Brother would offer himself as a candidate for the E. chair. On the 26th December, (the proper day of meeting having been Christmas day,) the appointment and investiture of the officers took place. The W. M., in re-appointing Bro. Lissant, as Organist, paid him the well-merited compliment of having greatly contributed to the harmony of the meetings. Indeed, this Lodge is fortunate in having not only so talented a professor, but several musical

Brethren, whose powers require organization only to be rendered highly effective.

**LODGE HUMILITY WITH FORTITUDE.**—V. W. Bro. W. Clark, the Master elect of this Lodge for 1856, was installed into the E.C. by R. W. Bro. Hoff on the 17th December. Having held the Hiram in 1852 and 1853, he withdrew his name on the present occasion from the list of those who were eligible for election, in order that he might be no obstacle in the way of others. On the night of election, however, it appeared that *all* had withdrawn. It was therefore proposed by the Junior (now Senior) Warden, Bro. E. R. H. Hoff that Bro. Clark should be asked to permit himself to be elected by acclamation. Bro. Clark explained the reasons on which he had acted, and acceded to the wishes of the Lodge. Among those who were present at his installation, we noticed Bro. Wray, W.M. of Lodge "Star in the East," Bro. J. B. Roberts, Bro. Galbraith, of "St. David's in the East," and others. Bros. Emanuel, Lissant, Clark, and Clinger enlivened the evening with some good music. After the banquet, a collection was made for the Fund of Benevolence.

**LODGE MARINE.**—This Lodge was ruled by the S. W. since the demise of the W. M. Bro. T. C. Howe. There being no other candidate for the E. Chair, Bro. James Scott Collins, past J. W. and also past Secretary of Lodge "St. David's in the East," was elected W. M. The installation was conducted by V. W. Bro. Harris, a P. M. of the Lodge, aided by W. Bro. Price, an Honorary Member thereof, and W. Bro. Ceronio, P. M. of Lodge "Humility with Fortitude," who presided over it in 1814. The investiture of officers was offered on account of the paucity of the members in attendance. On the Lodge being closed, the W. M., instead of presiding at the banquet, as was to be expected, considering the occasion, went to "St. David's in the East," to be present at the Installation of W. Bros. Judge and Harris, in the



(Scotch) degree of P. M. It is to be hoped, however, that W. Bro. Collins will spare no effort to place the Lodge on the footing on which it stood under the presidency of Bro. Harris.

**LODGE COURAGE WITH HUMANITY.**—The installation of the W. M. Bro. Charles Grant Sims, a large number of the members and visitors being present, took place on the 22nd December. The ceremony was performed by V. W. Bro. Harris, in his usual able manner, though suffering from an attack of cold, aided by the retiring Master W. Bro. DeCourcy, and W. Bros. Crawford and Price. The work was delayed by the passing and raising of some Brethren, under dispensation, which, consequently, could not be deferred:

**LODGE KILWINNING IN THE EAST.**—The W. M. Bro. Charles J. S. Montague was installed on the 19th December, in the presence of a goodly number of Members and visitors, by V. W. Bro. Harris, Honorary member, aided by W. Bros. Price, Hughesdon, and Crawford, P. Ms. of the Lodge. The election was uncontested, but appears to have given general satisfaction, the Lodge having had proofs of the disposition and abilities of the candidate during the three quarters he ruled it as S. W. in charge. After investing the officers appointed by him, he delivered the address, which we have elsewhere inserted, and which was received with merited approbation.

When the business had terminated, the newly appointed S. W. took the opportunity of the temporary retirement of W. Bro. Price, to propose to the Lodge the propriety of presenting that worthy P. M., with a testimonial of their appreciation of his character and services. He said he concurred with the talented historian of the Lodge in opinion, that medals were quite commonplace. He therefore proposed the presentation of a silver tea-pot, with a suitable inscription, as something that would serve to remind the members of the family, of the feelings entertained towards its head by his Brethren of the Craft. The proposition was heartily welcomed.

The banquet was not distinguished by the "delicacies of the season," or the "viands which the table groaned under," but by "the feast of reason and the flow of soul." V. W. Bro. Harris, in proposing the health of the W. M., said that, though he had assisted at the installation of many Masters, on no occasion had he performed that duty with more gratification than on the present. But we have no space for anything like a record of the speeches of the evening.

GRAND LODGE CERTIFICATES.—As a stimulus to other Lodges, by pointing to *un fait accompli*, we are gratified to state that, before the close of the year just past, "Lodge Kil-winning in the East" obtained G. L. Certificates for those of its members, who had been raised to the third degree in the first six months of 1855. This feat has been achieved by the Lodge's having resolved to send its returns *half-yearly* to the Grand Secretary.

PROV. GRAND LODGE.—The Quarterly Communication was held on St. John's Day, R. W. Bro. O. P. L. Watson, D. P. G. M., in the Eastern Chair. The P. G. Secy. read a minute which he had written for the information of the P. G. M., explaining why there had been no procession. The P. G. Secy. had considered that he would be compromising the dignity of the P. G. L., if he had gone about begging of clergy-men to preach, and meeting with refusals. He had therefore made an application to one quarter, where alone he was *sure* of compliance. He had written to the Rev. Mr. Fisher, senior chaplain of St. Paul's, who replied that he would have been "most happy" to meet the wishes of the Brethren, but that the necessity of a reference to the Bishop, whose movements were uncertain, would cause a great delay, so that there would be no time for issuing notices to the Lodges, supposing that no difficulty were to arise. Mr. Fisher had at the same time expressed himself gratified at the evidence, which the memo. of the Fund of Benevolence enclosed in the P. G. Secy.'s letter,

afforded, of the good done by the Brethren in India. The P. G. Secy. further explained, that the Lodges were not unanimous for a procession, some having voted against it.

A discussion accidentally arose as to whether, at the time of the Schism of 1848, the P. G. L. had questioned the jurisdiction of the G. L. of Scotland. Bro. Kirkpatrick had remarked, by way of correcting a statement made by the P. G. Secy., that if the first of the Charges against Bro. Townsend were to be read, the expressions used in it would show the P. G. L., that the jurisdiction of Scotland *had* been questioned. The P. G. Secy. replied, that the P. G. L. had never acted on the ground of an infringement of jurisdiction. No specific question had ever been laid before it on that point. The *misconduct* of Bro. Townsend and his colleagues had formed the basis of the proceedings against them and their Lodge. He, the P. G. Secy., knew from his position in the Craft, and his intimate acquaintance with all that had been said and written on the subject, that the "partition wall" which had been raised between Brother Townsend's Lodge and the English Brethren, was not because it held a *Scotch* warrant. W. Bro. Roberts pointed out, that the Scotch R. A. Chapter which had been called "intrusive," was attached to no Lodge at the time it was formed in Calcutta. After much discussion, it was decided, to the satisfaction of the majority, although not in a very business-like way, that a record should be made, that the question of jurisdiction had never been raised in the Prov. Grand Lodge.

[Our sentiments are already known, that we look upon the introduction into Bengal of all Lodges and Chapters distinct from the G. L. and G. C. of England, whether Scotch or Irish, French or American, as *intrusive*.\* Such intrusions have given offence in all parts of the world. Much more was there

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\* We would except those Lodges which are attached to Regiments.—ED.  
I. F. F.

cause for offence when Bro. Townsend and others intruded a Scotch R. A. Chapter into Bengal. The P. G. M., Dr. John Grant, felt that they had set up an opposition to him, within the bounds of the Province which had been pre-occupied by the English authorities for more than a century, and that they were determined to defy him, and, while owing allegiance to him, to carry out measures which he had prohibited. Conduct like this appeared to the P. G. M. to be very unmasonic, and he laid some stress upon it. But he could appeal to no law against an infringement of jurisdiction. Bro. Townsend was expelled for other acts, which were considered to be contumacious. *He* could not have been punished for encroaching upon the jurisdiction of the P. G. L. The fault lay with the Home authorities; and had there been any law on the point, the action would have been against *them*. Bro. Townsend, however, by applying for a Scotch charter, gave an indication, (peculiarly situated as he was) of very rebellious feelings; and *that* was viewed as an aggravation of his misdeeds.]

The P. G. Secy. read a very gratifying Minute which had been recorded by the P. G. M., conferring the rank of Past Prov. Grand Chaplain upon the Rev. T. C. Smyth, M. A. It was then proposed by W. Bro. J. B. Roberts, seconded by W. Bro. J. Gray, and resolved unanimously, that the clothing and jewel of the office should be presented by the P. G. L. to the Reverend Brother.

The P. G. Secy. took the opportunity to inform the Brethren, that he expected to receive, for sale at Rs. 1-4 each, several copies of a defence of our Order by the Rev. Bro. Smyth, against a virulent attack which had been made by one who had formerly been a Mason.\*

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\* See advertisement on our cover.—Ed. I. F. F.

A Brother who had belonged to Lodge Kilwinning in the East, No. 740, was expelled from Freemasonry for a grave offence.

It was resolved that, in future, the regular communications of the P. G. L. should be half-yearly, instead of quarterly. On a necessity arising, the P. G. M. would call special meetings.

The conduct of some unknown Brother in having furnished one of the Calcutta newspapers (the *Citizen*) with the official documents alluded to above, regarding the procession, was severely censured.

At the banquet table, after the first toasts of obligation, the Brethren drank "to all poor and distressed Brother Masons, howsoever distressed, and wheresoever dispersed," (like the Dardan race, "*magnum quæ sparsa per orbem.*")

"Join in union with me,

A bumper, my friends, here's 'the health of all poor  
And distress'd Brother Masons, wherever they be'!"

While the song, concluding with the above words, was being sung, Bro. Roberts carried round the bag which bears the appropriate motto *Aid the Poor*.

Among other toasts, R. W. Bro. Watson proposed "The P. G. L. of Western India and all the Lodges working under the Hiram of the G. L. of Scotland." R. W. Bro. LeGeyt Past Prov. Grand Master of Bombay, returned thanks, and alluded to the fraternal intercourse which had been established between the English and Scotch Masons in Calcutta. He concluded by wishing "Success to the Masonic Press in England, America, and elsewhere, and especially to the *Indian Freemason's Friend*." He referred to the notice which had been taken above stairs of the irregular publication of documents, was glad that there was in India a medium for legitimately bringing Masonic subjects before the Brethren, and hoped that the *Indian Freemason's Friend* would meet with hearty

support. We regret that we are unable to give an accurate report of the words which were so kindly uttered by a Brother of such eminence regarding our little periodical. The toast was drunk with musical honors.

Brother W. H. Hoff, as the representative of the Masonic Press, returned thanks to the Brethren for having wished success to a cause in which he was particularly interested, and which he believed to be fraught with benefit to the Craft. The Press, he said, by presenting a record of contemporaneous Masonic sayings and doings throughout the world, created a sympathy between ourselves and our Brethren at a distance, and made us fully realize the idea, which would otherwise be very vague, that we did indeed belong to a vast Brotherhood, whose prominent and ancient landmarks were Brotherly Love, Relief, and Truth! The Press also was the medium for repeatedly enforcing on our attention the ethics and principles of Freemasonry, and for directing the weight of opinion against the abuses which insidiously crept into our Order, as into every other institution. Lastly, it enabled us to show the uninitiated, not by way of blowing our trumpet, but in self-defence, the fruits which we produced, that as an organised body, acting under a system of laws, we did an amount of good which could not be accomplished if our action was not *combined*, but simply that of individuals. He took the opportunity also to return thanks to those Brethren who had so well supported the *Indian Freemason's Friend* with their subscriptions, that out of the surplus funds, a donation had that night been made to the Fund of Benevolence of one hundred Rupees.

\* \* We need scarcely apologise to our readers for the hurried way in which we have written the above.

28th December, 1855.

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## SCOTTISH LODGE IN CALCUTTA.

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IN our present issue, we insert the proceedings of the Special Meeting of the Prov. Grand Lodge, which was held to consider the report of a Committee regarding the Scottish Lodge in Calcutta.

The Committee was appointed by the Prov. Grand Master, in consequence of one of the English Lodges having represented to him, that the Scottish Lodge in question was not "Kilwinning in the East," No. 353, but "St. David in the East," No. 371. The former, it will be remembered, was established by Brethren who, as English Masons, labored under disabilities. They were expelled Masons, with whom we could not fraternize. The Prov. Grand Secretary very justly observed in his Minute, which forms a part of the proceedings, that the measures which had been adopted against them, "were such as were called for, at the time, for the maintenance of discipline, and for vindicating the authority and dignity of the Prov. Grand Master and the Prov. Grand Lodge."

It should be carefully borne in mind, that the Resolutions which had been passed by the Prov. Grand Lodge against "Kilwinning in the East," No. 353, did not proceed from a determination to tolerate none but English Masons in Bengal. *The objection to that Lodge was not that it was a Scottish Lodge.* The Prov. Grand Lodge would have behaved very strangely if it had denied that the authorities in Scotland had the power, to extend their jurisdiction to any country in the world. It could not justifiably ignore the existence of every Lodge working in the same Province, but under a different Hiram.

We have already shown, (Vol. I, p. 319) that it is highly inexpedient that there should be any infringement of Masonic jurisdiction, and that such infringements have been generally condemned. But it cannot be said that we ever questioned the *right* of the Grand Lodge of Scotland to grant warrants for Lodges in Bengal. There is no written law against their doing so. Much less can it be said of the *Prov. Grand Lodge*, as was erroneously stated in our last issue, that the Resolutions which it rescinded at the Special Meeting, were "founded on the principle that the Grand Lodge of Scotland had no jurisdiction," and that the theory upon which they went "may justly be regarded as tainted with error, and therefore to be wholly repudiated." Individual Masons have advanced various opinions upon the subject of Masonic jurisdiction; but the *Prov. Grand Lodge* of Bengal never touched upon that point, and did not make it at all the groundwork of their proceedings against the Members of "Kilwinning in the East," No. 353.

The Scotch Lodge which has now been recognized, had repudiated all connection with the Lodge against which the Resolutions of the *Prov. Grand Lodge* were in force. It showed its anxiety on this point by refusing to admit the Brother to whom the warrant of the former Scotch Lodge had been granted; and the reason for its refusal was, that he had been expelled by a duly constituted authority. It seemed thus to acknowledge the principle on which the *Prov. Grand Lodge* had refused to recognize the Lodge over which the expelled Brother had presided.

It is true that two of the Members of "St. David in the East," (only two, we believe,) were concerned in the schism of 1848; but they were not expelled Masons. One of them was sufficiently punished at the time of the schism with suspension for six months, and the other was never brought to account. At the Special Meeting of the *Prov. Grand Lodge*,



it was the unanimous opinion that the English Masons should fraternize with their Scotch Brethren; and a great majority saw the impossibility of recognizing "St. David in the East" as a Lodge, without recognizing *all* its Members. There were no legal grounds, and, under existing circumstances, no necessity either, for making a distinction between the two Members alluded to, and the others who were so intimately associated with them. Hence the amendment which was proposed by Wor. Bro. Roberts, that the recognition should not extend to any Member of "St. David in the East" "who would have been brought to account if the power or the opportunity to summon him for answering his misconduct had existed," was supported by only five votes.

We still regret the infringement of jurisdiction which has taken place. We have seen too many instances of the evils of there being two distinct Hiram's in one country. Yet, with the information now before us, we cannot help acknowledging that the English authorities of this Province were *bound* to recognize the new Scotch Lodge and all those belonging to it who did not labor under disabilities.

It may be necessary to add, that we have the authority of experienced Brethren for saying, that it has never been understood that the Prov. Grand Lodge, by simply rescinding any of its Resolutions, *condemns* them, or means that they were improper at the time when they were passed. As this point will probably be brought forward for discussion at the Quarterly Communication on St. John's Day, we will not say anything further on the subject just now.

18th December 1855.

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IMPOSITIONS.—Men naturally love to be cheated; and provided the imposition is not too bare-faced, will meet you half way with all their hearts.—*Tom Brown.*

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## EXCLUSION OF WOMEN FROM FREEMASONRY.

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*To the Editor of the Indian Freemason's Friend.*

DEAR SIR AND BROTHER,—In your notice this month of the appendix to my late Masonic Sermon, preached at Mussoorie before Lodge “Dalhousie,” you justly observe that no “statutory law” exists for the practice of excluding women from our ancient Fraternity. By the words which appear in the appendix alluded to, (“I know of no law, either ancient or modern, which enjoins the exclusion of women from the Order,”) I intended to assert, that the principle in question *formed no landmark of the universal system*, although, of course, I am well aware, that the “ancient charges” of Masonry in England, (see “Book of Constitutions,” p. 6,) enforce the exclusion of the female sex from Lodges under the jurisdiction of Masonic authority in that country. Every Grand Lodge possesses the just and undoubted right to establish or abrogate regulations of its own, upon points not affecting the landmarks and principles unalterably incorporated in the body of Masonry, wherever established on the face of the globe : (the practice of morality and obedience to the laws, &c. &c. being, of course, included in such landmarks and principles.) Those local rules, which may be altered at pleasure, cannot, however, be fairly viewed as the general laws of the Order collectively ; when it is borne in mind that the old regulations, which once forbade the admission of eunuchs and maimed persons, no longer exist in the English “Constitutions.”

The Rev. Dr. Oliver observes on the topic under review—“In other countries women are not excluded from the Fraternity. There are several instances where ladies have been admitted to the secrets of Freemasonry, (not ‘adoptive’ but *legitimate*,) in the continent of Europe.” (See “Masonic Institutes,” pp. 239, 252, 255). In page 249 of the same work, a remark may be found coincident with that in the appendix to my Sermon. “There is no law, ancient or modern, that forbids the admission of the fair sex amongst the Society of Free and

Accepted Masons ;" and at page 255, it is further asserted—"The ladies may and have an undoubted right to be admitted as members of the most ancient and most honorable Society of Free and Accepted Masons, neither can any Brother or set of Brethren be accused of violating his or their obligation in aiding or assisting at the initiation of the ladies, or in forming female Lodges." Provided, of course, (as the writer would imply,) that such a practice is not forbidden by the local regulations of the Grand Lodges to which they are subject.

I am, Dear Sir and Brother,

Yours Fraternally,

THE MASTER OF LODGE "DALHOUSIE," No. 922.

*Mussoorie, November 14th, 1855.*

[By some accident, this letter did not appear in our December No. A few remarks on the subject will be offered in our next issue.]—ED. I. F. F.

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**HABIT.**—I know from experience that habit can, in direct opposition to every conviction of the mind, and but little aided by the elements of temptation, such as present pleasure, &c., induce a repetition of the most unworthy actions.—*Rev. John Foster.*

**SOCIAL INSTITUTES.**—The great end of all social institutes, is to abate eccentricity, moderate passion, and reduce every exuberance of personality to a civilized level, in which nothing is salient, nothing irregular.

**UNEQUAL FRIENDSHIPS.**—In unequal friendships, there is but one security for the weaker party ; and that lies in a rigid observance of the distance which rank and etiquette have established. The presumptuous affectation of undue familiarity, sets an example which the superior, who can tolerate it, is never slow to follow ; and then the game becomes any thing but equal. An unremitting, but easy politeness, will disarm the most haughty and insolent ; and, what is more, it leaves no opening for the inroads of caprice.

## FREEMASONS' HALL ASSOCIATION.

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A COMMITTEE was lately appointed by the P.G.M. of Bengal to consider the "ways and means" of erecting a Freemasons' Hall. The Secretary (W. Bro. J. H. de Salis) has lately addressed a letter to the Fraternity, explanatory of the Committee's project, which is merely the revival, as we understand from another source, of one that had been many years ago started and laid aside. We trust that the Committee have not taken the project merely upon the assertions of its original deviser, but have considered its merits from different points of view. They have not, however, afforded such details as would enable the Brethren to appreciate the feasibility of the project.

The following is an outline of the scheme. The sum of 80,000 Rupees is to be raised in shares bearing 7 per cent. interest, for the purchase of (we suppose) the ground, and the erection of a hall thereon; and it is to be paid off by the surplus of income from the hall over the interest and charges for keeping the premises in repair. It is expected that "a *considerable* portion of the original outlay will be met by the sale of the old materials, which will have to be removed," it being assumed that the ground purchased will have a large building standing thereon.

It is proposed to erect a three-storied Building, of which the lower could be let out for Shops or Show Rooms; the middle-story, when not required for Masonic purposes, would be let out for Balls, Concerts, Exhibitions, Theatrical Representations, or Public Meetings; while the third-story would be reserved exclusively for Work, and be available for the Meetings of the Craft Lodges, Chapters, and Encampments of the Christian Orders.

The income to be expected is *estimated* as follows:—

The annual rent paid for the Building at present used as the Hall is,		Co.'s Rs.	2,400
A charge which the Craft can well continue to bear, and to which we look for the first portion of income.			
Estimated rent of the new Hall from			
Chapters, Encampments, &c. &c.,...	,		1,608
Estimated rent of the Rooms for Public Meetings, Balls, Concerts, &c.,			
	,		2,400
Estimated rent of Shops, .....	,		2,400
			<hr/>
			8,808

If the *estimate* prove correct, the debt will be extinguished in 15 years from the finishing of the building, or at farthest in a year or two later on account of the necessity of providing for the requisite repairs every fourth year.

“The calculations” it is stated “are based upon long experience, and will, it is hoped, convince the most sceptical of the perfect feasibility of the undertaking.” As no calculations are given, neither “the most sceptical” nor those most open to conviction, have any right to express an opinion on the point. In the event of receiving light as to the details, we shall not fail to make such observations as may occur to us.

## ST. ANDREW'S KIRK, CALCUTTA.

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*Ceremony of laying, with Masonic Honors, the Corner and Foundation Stone, on the 30th November, 1815.*

THE Right Hon'ble the Earl of Moira, Grand Master of India, having been pleased to fix on the anniversary of the tutelar Saint of Scotland as an appropriate day for laying the Foundation Stone of a Scottish Church, to be dedicated to St. Andrew, and a spot to the East of the Writers' Buildings, and on the N. E. angle of Tank Square, facing the great Course Road, having been allotted for the edifice, the following is a narrative of the ceremony which took place:—

At an early hour in the morning, the streets leading from Bro. Moore's Hotel to the site, were lined with the Grenadier Companies of H. M.'s 53rd and 59th Regiments, and a strong detachment of Sepoys from the Garrison of Fort William and the Town Guards. At half past 6 o'clock, the Right Hon'ble the Countess of Loudoun and Moira, attended by her family and the Governor General's Staff and Body Guard, proceeded in the State carriages to the ground. "

Her Ladyship was received by the troops with presented arms; and, on entering the enclosure, she examined the foundation traced out, and then took her place in a tent which had been pitched for her reception.

At the same hour, the Prov. Grand Lodge and the seven Lodges of Calcutta, having assembled in Bro. Moore's rooms, opened respectively in the E. A. Degree; each having, for the occasion, invited to its columns some of the many Members of the Craft, then residents in Calcutta.

The Grand Stewards and the Grand Marshal then received the commands of the M. W. the Prov. Grand Master, the Hon'ble A. Seton, to summon the Lodges to form in order of procession; and the Grand Marshal having marshalled them accordingly at 7 o'clock, they advanced from Bro. Moore's Hotel in the following order, the junior Lodges leading, preceded by a Band of Music playing the Entered Apprentice's Song:

Detachment of the Body-Guard;

Music;

Grand Marshal—*Major Amburey*;

LODGES, each preceded by its own Marshal and Tyler with a drawn sword: "Courage with Humanity," of Dum-Dum,

"Aurora,"

"Oriental Star," of Noacullee,

"Moir,"

"Marine,"

"Humility with Fortitude,"

"True Friendship,"

"Industry and Perseverance,"

"Star in the East;"

Peace Officers;

Magistrates.—*J. Eliot, D. Threipland, and J. B. East, Esquires.*

Superintendent of the building, with the plan—*Mr. Burn.*

Kirk Session.—*Dr's. Hare and M'Whirter, A. Wilson, Esq., and the Rev. Bro. Dr. Bryce*;

Acting Committee.—*Major T. Wood and A. Trotter and J. Mercer, Esquires*;

#### THE GRAND LODGE:

Bro. Walsh, *Tyler of the G. L.*;

Bro. Mat. Louis, *carrying the inscription plate*;

Bros. Wollaston and Moore, *with cornucopia and golden mallet*;

Two Brethren of Lodge "Humility with Fortitude," *carrying silver cups with wine and oil*;

Bro. Hastie, *with golden compasses*;

Bros. Lawson, Calder, and Benjamin, *with the square, level, and plumb*;

Bros. Lt.-Col. Doyle, Capt. Canning, and Lieut. Allan, *Grand Stewards of the G. S. L.*;

Bro. Capt. J. T. Taylor, *Grand Secretary*;

Bro. the Rev. W. Shepherd, *Grand Treasurer*;

Bros. Commodore Hayes and J. B. Birch, *Grand Wardens*;

Bro. J. P. Larkins, *Grand Sword Bearer*;

Bro. J. Mackillop, *bearing the Holy Bible*;

Bro. H. Alexander, *Senior Grand Deacon*;

Bro. G. Cruttenden, *Junior Grand Deacon*;

M. W. BRO. ARCH. SETON, *Acting Grand Master*;

M. W. Bro. W. C. Blaquiere, *Acting Deputy Grand Master*;

Bros. Sir W. Rumbold and Hon'ble C. F. Stuart, *Grand Stewards*;

Band of music;

Guard of Grenadiers.

Upon reaching the entrance of the enclosure, the procession halted, with widely opened ranks, facing inwards. The Kirk Session and Magistrates then proceeded between the ranks to the West side of the foundation stone. The Grand Lodge followed, and took post on the East thereof; and the other Lodges proceeded in seniority, and formed a large square within the area, under the directions of the Grand Marshal. The M. W. Prov. Grand Master, the Hon'ble A. Seton, having seated himself in a State Chair prepared for the occasion, the Architect presented the plan of the building, which he proceeded, in company with the D. P. G. M., Bro. W. C. Blaquiere, and the Grand Stewards, to lay before the Right Hon'ble the Countess of Loudoun and Moira, for her inspection. The coins were likewise submitted to Her Ladyship's



inspection; and the following inscription on a silver plate was then read in a loud voice by the D. P. G. M:—

“By the blessing of Almighty God; in the reign of the most puissant Prince, George the Third, of Great Britain, King; under the auspices of His Excellency the Right Hon'ble Earl of Moira, Knight of the Most Noble Order of the Garter, &c. &c., Governor General of India: The foundation stone of this Church of St. Andrew, was laid by the Right Worshipful Archibald Seton, Esquire, of Touch, in the Kingdom of Scotland, M. W. Grand Master in India; in the presence of the Right Hon'ble Flora Campbell, Countess of Loudoun and Moira, and a grand assembly of the Brethren, and a vast concourse of people, on the thirtieth day of November, in the year of our Lord 1815, being the anniversary of St. Andrew, the tutelar Saint of Scotland.”

The Countess having inspected the plan, returned it to the P. G. M., who addressed Her Ladyship in the following terms:

“Madam! It is with feelings of the highest gratification that I receive from your Ladyship the plan, honored with your approbation, of the edifice about to be erected on this spot, for the purpose of celebrating Divine worship in the manner prescribed by the Scottish Church. Permit me most respectfully to add, that those feelings are increased, and rendered peculiarly interesting, by the pleasing reflection, that the approbation thus bestowed, proceeds from a noble and an amiable lady, who, by the constant practice of every virtue, reflects additional lustre on her high descent, and furnishes an illustration, at once attractive and impressive, of the purity and soundness of such moral and religious doctrines as are one day to be inculcated in the church of St. Andrew.”

The M. W. Prov. G. M. then proceeded, accompanied by the Grand Officers before mentioned, to the N. E. corner of the intended temple. The D. P. G. M. having laid the cement, the coins, and the inscription plate, the stone was raised by the aid

of several Brethren from each Lodge, and lowered by three regular stops into its destined bed ; the P. G. M. and his Deputy standing on the Eastern side thereof, the P. G. Wardens on the Western, the Kirk Session on the North, and the Magistrates on the South. The square, the plumb, the mallet, and the level were successively delivered by their bearers, through the Grand Wardens and the D. P. G. M., to the P. G. M., who, by applying them to the stone, squared it on its bed, and having given it three strokes with his hiram, said: " May the Great Architect of the Universe grant a blessing to this stone which we have now laid, and that we may be enabled by his Providence to finish this and every other virtuous undertaking !"

The invocation received the honors of Masonry.

The cornucopia and cups were then presented, with the same formalities as the tools, to the P. G. M., who, having poured the corn, wine, and oil on the stone, exclaimed: " May the all bounteous Author of nature bless this city with abundance of corn, wine, and oil, and with all the necessities, conveniences and comforts of life !"

The Masonic honors were here repeated.

The P. G. M. then addressed the Kirk Session of St. Andrew's Church, as follows :—

" Reverend Sir and Gentlemen ! Having concluded the ceremony of laying the Foundation Stone of the first Scottish Church to be erected in Asia, permit me, on the part of the Fraternity which I have now the honor to represent, to request you, and, through you, the whole of the Members of the Scottish communion belonging to this place, to accept our warmest and united congratulations on an event so interesting, not merely to the respectable Members of that communion, but, I will venture to add, to the mind of every liberal and enlightened Christian ; since the object of constructing the Church is to disseminate a knowledge of scriptural truths, and the worship of the true God. To the high public authorities in the parent State, it is truly creditable that, in a laudable

spirit of liberality and consideration towards the Members of the Scottish communion in these remote regions, they have extended the benefit of approaching the Almighty according to the established rites and forms of the Church of Scotland.

"But, happily for the Members of that communion, the vigilant attention of those authorities has not been limited to the mere extension of that privilege. It has been powerfully manifested in the happy and judicious selection of the Reverend gentleman appointed to the office of Minister of the Scottish Church about to be erected in this city. While, by his learning and abilities, he is eminently qualified to instruct the ignorant and to reform the vicious, the piety, purity, and respectability of his conduct will, by the salutary force of example, give weight and effect to the lessons of religion and morality which he will inculcate from the pulpit. On the part, therefore, of the Brethren whom I have the honor to represent, I beg leave most sincerely to congratulate the Members of the Scottish communion, on the important situation of Minister of the Church of St. Andrew, being held by the Rev. Dr. Bryce.

"It is pleasing to reflect, that the ceremonies of this memorable day have been conducted under the auspices of a Nobleman, whose eminent talents, virtues, and energies have, from his earliest years, been successfully devoted to the public. Whether, in his Military character, we view him asserting the rights of his country, or in his senatorial capacity pleading the cause of the poor, and exerting himself for the relief of the insolvent debtor; whether we consider him as the generous and sympathising soother of the sorrows of distressed Royalty, and the munificent reliever of the sufferings of illustrious exiles, who, at a time of general calamity, sought an asylum in Britain, or as a statesman administering the affairs of a mighty Government; still will the life of the Earl of Moira be found identified with the cotemporary annals of England—

‘He reads his history in a nation’s eyes.’

To you, gentlemen, it must be peculiarly interesting to reflect, that while this distinguished Nobleman held the chief Military command in Scotland, his conduct was such as to endear him to all ranks and descriptions of people.

“On the mild, the gentle, the attractive virtues which adorn the noble consort of His Lordship, on the high endowments, the dignity of character and conduct, the warm benevolence, the active beneficence, the well-directed charity which distinguish that lady, it were needless now to dwell, since they must be familiar to the knowledge of those whom I have the honor to address; yet, in thus adverting to them, I offer a just, though a humble tribute to virtue, which, I am persuaded, must be no less gratifying to you, gentlemen, than to myself. That this noble and illustrious lady<sup>1</sup> should have agreed to take a personal share in the ceremonies of the day, is a circumstance which justly entitles you to our most cordial congratulations.

“From the nature of the representative character which I have now the honor to fill, any particular allusion to my personal connection with Scotland might not perhaps be strictly consistent with the neutrality, if I may so express it, which it becomes me to observe; since the enlarged and comprehensive liberality of the principles of Freemasonry requires that every good and virtuous man should be considered and regarded as if he were a countryman. Yet from the peculiar character and circumstances of the present occasion, I may be allowed to say, that the feelings excited in my mind by the solemnities which we have just witnessed, derive an additional<sup>2</sup> and a most animated and feeling interest, from being associated with those early sympathies which, before it was my good fortune to become a member of the Masonic Fraternity, grew to my very heart, as a Scotsman, in the earlier days of my existence; which a long absence from my, or rather from our-

native country, has fostered and increased ; and which I shall carry with me to the grave. Under the influence of this impression, I confess that, as a Scotsman, I anticipate, with delight, the feeling likely to be excited in Scotland when the interesting circumstance shall be known in our native land, that the foundation of a Scottish Church, to be erected on the banks of the Ganges, was laid under the special patronage and personal auspices of the Countess of Loudoun and Moira, in whom flows the blood of the Kings of Scotland !

“ I have only to add, that I shall ever consider it one of the happiest events of my life, that I have had the good fortune to assist on an occasion so interesting.”

To this address, the Revd. Dr. Bryce made the following reply in the name of the Kirk Session :

“ Right Worshipful Grand Master ! In the name of the Kirk Session of St. Andrew's Church, I beg leave to return you our warmest thanks for your kind congratulations on the events of this day. We concur with you in regarding them as highly interesting and important, and we trust that the fruits of your high Masonic labours upon this occasion, may appear hereafter in the wider extension of pure and undefiled religion among all ranks and descriptions of persons in British India.

“ You have this day, Sir, in your character of Grand Master of India, laid the foundation of a temple destined for the service of the true God, in a land overspread with ignorance and superstition. It will be my duty, and the duty of those who are associated with me in managing the affairs of our Church in India, to minister in this temple ; and we trust that, in the discharge of this duty, we shall ever have before our eyes the glory of God, and the promotion of religion and virtue among men. Be assured, Sir, that we shall uniformly strive to disseminate, as widely as it may be in our power, a knowledge of the pure and exalted doctrines of Christianity, and to inculcate upon the members of our Church obedience to con-

stituted authority, good will and affection to their fellow Christians of every denomination, and charity and benevolence to all men; and we flatter ourselves that in the pious, the charitable, and the peaceable demeanour of every one who styles himself a Member of St. Andrew's Church, we shall afford the most convincing and, to every good man, the most gratifying proof that we are not unworthy of the high patronage we have found at home, and the honorable countenance and support we have experienced in this country. And upon this occasion, to you, Right Worshipful Sir, to the Worshipful Grand Wardens, and to the Masters and Brethren of the Lodges around us, we beg to acknowledge the obligations under which you have laid us, by your kind assistance at this time. The benevolence by which Masons are distinguished, assures us, that every one has lent a willing heart, as well as a willing hand, to the work of this day. Every Brother therefore claims our warmest thanks, and every Brother has them. To you, Sir, in particular, connected as you are with Scotland by many ties, it must be highly gratifying to reflect, that you have been instrumental in doing honor to her ecclesiastical establishment in this distant part of the world; and we who know the attachment of our countrymen at home to this establishment, will take upon us to assure you, that your return to your native country will be hailed with a greater warmth of affection, as often as you relate the story of your Masonic labours on St. Andrew's day.

"It is impossible for me, Sir, to make a suitable return for the very handsome terms in which you have honored me personally, as the Clergyman of St. Andrew's Church. It shall be my study to merit a continuance of your approbation, by pursuing the same steps which, you are pleased to say, have procured me an honor I highly value.

"To the honorable testimony which you have borne to the virtues and talents of that illustrious person who presides over

the destinies of Britain in the East, we can add but little. Those virtues and talents are recorded in the annals of a distinguished and active public life. Their illustrious possessor has claims to our warmest and most respectful gratitude, for the countenance and support, with which he has honored our establishment in this country; and in the liberal and enlightened principles of that political life to which you have so well adverted, we recognize a pledge that the interests of the Church of Scotland in India will never be overlooked by the Earl of Moira."

The Reverend Gentleman then addressed himself to the Countess of Loudoun and Moira:—

"My Lady Loudoun! It is with feelings of peculiar pleasure, that I return to your Ladyship the thanks of the Kirk Session of St. Andrew's Church, for the distinguished honor you have done us upon this occasion. I feel myself entitled to add to this, the thanks of that Church at home of which I have the honor to be a Member; and I know I offer to your Ladyship a tribute not unworthy even of your acceptance, and, I am persuaded, highly gratifying to your patriotic and hereditary feelings. The family of which you, Madam, are now the illustrious representative, has been long distinguished in the annals of the Church of Scotland, for its warm attachment to her principles, and was known to us, in days of difficulty and danger, as one of the firmest supporters of our ecclesiastical polity. Permit us, my Lady Loudoun, to flatter ourselves, that the transactions of this day will add a page to the history of this family, that will not disgrace its deeds of other times. Your Ladyship has seen the Church of your native country established at an immense distance from her native soil. It is our's to bless the fortunate circumstances under which the happy event has taken place. You have seen us commence under the most flattering and favorable auspices, and you will be the first, perhaps, to bear the welcome tidings to

our native shores. We shall soon have to regret your Ladyship's departure from India; but to you it must be a source of the proudest satisfaction, that you carry with you the good wishes of every one who has had the honor of your acquaintance. And who in India, I would ask, is a stranger to the name of Lady Loudoun, associated as it is with every institution in this country that bears the stamp of charity and benevolence? The memory of your Ladyship's virtues will long survive your departure from the East. To your countrymen it will be peculiarly dear; and if there rises a prayer to Heaven worthy, from its warmth and sincerity, of being heard, it is that which many of the best of the sons of Scotia will often lift for one of the most illustrious, the most beneficent, and the most deserving of her daughters. The members of that Church in which I have the honor to preside, unite with me in returning you our most cordial thanks for your attendance upon this occasion, and in warmest wishes for the happiness of your Ladyship and your illustrious consort and family."

To this address the Countess of Loudoun made a short and appropriate reply, expressive of the pleasure she felt on being present at so interesting a ceremony, assuring the Kirk Session that they might depend on Her Ladyship's attachment to the Church of her native country, and thanking them in very handsome terms for the manner in which they had spoken of her personally.

The P. G. M. then addressed the Magistrates of Calcutta.

"Gentlemen of the Magistracy of Calcutta! The well directed talents and energies, the vigilant activity and the honorable public zeal which distinguish the Magistrates of Calcutta, have so long been the subject of general admiration, and have so frequently and so deservedly obtained the approbation of the highest public authorities in this country, that were I now to endeavour to express to you the high sense



entertained by those whom I have the honor to represent, of the happy fruits of your unwearied exertions for the preservation of good order in this great and opulent city, I should only repeat that which has already been said in happier language than I can command, by those who have gone before me. Fortunate indeed will it be for the Metropolis of British India, the riches, population, and public improvements of which are rapidly on the increase, to have its public interests ever confided to Magistrates so worthy of their important trust!

“ Impressed with a deep sense of the importance to the cause of religion and morality, of the occasion on which we are now assembled, I cannot conclude without entreating you, with a solicitude which I shall not seek to conceal, to consider as an object of your peculiar care, the infant edifice, the foundation of which has this day been laid. Allow me to observe, that if fostered by your protection, it will in time repay the obligation, since the happy effects of the salutary doctrines to be inculcated in the Church of St. Andrew, will powerfully aid your official exertions for the maintenance of an efficient Police.

“ For the attention manifested by you on the present occasion, and for the personal interest which you have evinced in the solemnities of the day, I request your acceptance of the united thanks of the Brethren.”

Mr. Fergusson, who, having accompanied the procession as a Member of Lodge “ Star in the East,” had afterwards taken his place among the Magistrates, replied nearly in the following terms:—

“ Right Wor. Grand Master! On behalf of the Magistrates of Calcutta, I thank you for the honor you have done them, by noticing, as you have been pleased to do, their endeavours to fulfil the public duties entrusted to their charge. In zeal and attention to those duties, they do not feel themselves to be deficient; and in their names, I can promise you with confidence, that the interesting trust which you have just reposed

in them, will not be neglected. As a Magistrate, as a Mason, and as a Native of Scotland, and as a Member of her National Church, it cannot but be gratifying to my feelings to have been selected by my colleagues to convey to you their assurance, that the conservation of this Protestant Temple, the happy foundation of which they are proud to have witnessed, will be an object of their most anxious solicitude and care. Long may this edifice remain a monument of a liberal and enlightened policy, which has imparted to a class of the British community, from their character, power, and numbers not the least important in this distant Empire, the means of joining in the public worship of their Creator, according to that form which has been handed down to them by their fathers, which their own consciences approve, and which, simple and pure, they believe to be the most acceptable to their God! I cannot refrain from congratulating my countrymen on the singularly fortunate circumstances that have concurred to mark this memorable day. Graced by the presence of a Peeress of Scotland, chief of an ancient and noble house, we have seen the foundation of this national Church laid under the auspices of every thing that is illustrious, dignified, benevolent, and amiable. We have seen it consigned over to the pastoral care of one whose learning, piety, and eloquence have pointed him out amongst the learned, the pious, and the eloquent of his brethren, as particularly worthy of being chosen for the sacred trust which has been confided to his hands. And may I be permitted, Sir, to indulge in an effusion of national feeling, when I hail it as one of the favorable omens of this day, not merely as it respects the strength and durability of the structure here about to be erected, but also the protection, defence, and safeguard of the establishment connected with it, that the foundation stone on the first temple to be dedicated in this distant land to the worship of God according to the rites of the Scottish Church,

should have been laid by the hereditary Armour Bearer of our Scottish Kings !”

The Revd. Bro. Bryce then pronounced a benedictory prayer.

The Countess of Loudoun and Moira was conducted to her carriage by the Grand Stewards, and the Lodges returned to Bro. Moore's Hotel in procession and inverted order. Having arrived there, they formed in the great saloon, and the P.G.M., in brief and eloquent terms, expressed his thanks to the Brethren generally, and to the D.P.G.M. in particular, for the aid they had afforded him in the work, and closed the general assembly of the Lodges with the usual ceremonies.

*Historical Sketch of the Order of Knights Templar, delivered before the South Carolina Encampment at Charleston.* By THEODORE S. GOURDIN, S.P.R.S., Commander. Charleston : Walker and Evans.—This work, which deserves a far more elaborate sketch than we can give it, is one of the most singular condensations of research and remote investigation we have ever met with. No less than thirty-seven distinct authorities are repeatedly quoted in a *brochure* of only thirty-four pages ; and the style, at once vigorous and simple, declares the precision of a well-regulated and acutely disciplined mind. We do not hesitate to say, that from these pages the best history of Templarism may be deduced, and we trust that the learned author will satisfy, by some future work upon the subject, the universal curiosity which these comparatively few pages of most interesting narrative must excite. The opinions of the writer are expressed in the fearless tone worthy of a knight of the order, and the clear statements he advances are founded upon the closest historical testimony ; the period of time comprehended in the history is from A. D. 1118 to the present time. The work closes with a declaration that the history of the order yet remains to be written, and a suggestion that a capitation tax of two dollars per annum for two years be imposed on each Templar for the maintenance of a travelling brother in Europe, who shall collect manuscripts and other literary elements from the libraries and museums, with which to accomplish a complete history of the order.—*Freemasons' Monthly Mag.*

## MASONIC PROCEEDINGS IN ENGLAND, SCOTLAND AND IRELAND.

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THE following is an abridgement of a select portion of the Masonic proceedings reported in the *Freemason's Monthly Magazine* and the *Masonic Mirror* for October.

A procession took place on the 28th August, at St. Austell in Cornwall, on the occasion of the Annual Meeting of the Brethren of that Province. Ten Lodges were represented, and the line of procession on the road from St. Austell to Charlestown, was crowded with "dense masses" of people. The Brethren had to march to Charlestown, because the Vicar of the former place had refused the use of the parish Church. In the absence of the P. G. Chaplain (the Rev. Bro. Grylls), "an able and appropriate" sermon was preached by the Rev. Bro. Hosken. The Brethren sat down to a banquet in the Town Hall, which was tastefully ornamented. Several ladies were admitted by tickets to partake of the dessert, which had been contributed by the P. G. M., Sir Charles Lemon. In a speech proposing the health of Bro. Augustus Smith, allusion was made to his having converted the inhabitants of the Scilly Islands from a state bordering on pauperism, to that of an "industrious and intelligent community." The D. P. G. M. congratulated the Brethren upon there being between 200 and 300 contributing members of Lodges in the county.

At the annual festival of the P. G. L. at Southampton, "the P. G. M. (Sir Lucius Curtis, Bart.) called on the Brethren to give a hearty welcome to their visitor, Bro. How, and from his connection with a publication devoted to the Order, to unite with his name 'The Press.' Bro. How said, that he could not but consider that the reception his name had met with, was due

rather to the *Freemason's Monthly Magazine*, than to any merit of his own. He assured the Brethren that its conductors used their best efforts to render the Magazine deserving their support; and since it had been under its present Editor, the object of its original papers had been to show the world what Freemasonry does for intellectual progress, and to exhibit our past, present, and future. It assisted the great work of civilization, by making them familiarly acquainted with what the Fraternity was doing throughout the whole globe. Its pages were open to every Brother who sought information, or desired to make known any complaint or neglect, and thus became a medium for remedying any real or fancied ills. These efforts would, however, be unavailing without the hearty aid and support of every Brother in the craft."

The foundation stone of a new Masonic Hall was laid at Newport, in Monmouthshire, with an imposing ceremonial. The arrival of great numbers in steamers and railway carriages, the lavish display of flags and flowers, and the banners of the four allied powers, at the site of the building, and in several of the streets, and the exhilarating music of the bands of the North Devon Militia and the Royal Glamorgan Militia, made the place quite gay and bustling. About 400 Brethren, including the late P. G. M. of Bengal, (Col. Burlton,) were present, and represented lodges from Bristol, Bath, Monmouth, Hereford, Ross, Cardiff, and Newport. After the Brethren had entered St. Paul's Church, the Rev. Bro. Sidebotham, M. A., read the service, and the Rev. Bro. Roberts, B. A., preached a sermon which, judging from the abstract given in the *Mirror*, must have been very interesting and eloquent. The sacred music, especially a chant composed for the occasion by the P. G. Organist, was very grand. At the site of the building, 250 ladies were accommodated in reserved seats in a large gallery, as spectators of the ceremony of laying the foundation stone. Several toasts were proposed at the banquet. Col. Burlton introduced

the health of the Grand Masters of Ireland and Scotland with an acknowledgment " of the great cordiality with which he had been greeted by Masons at all times and in all places, and more especially by the Scotch and the Irish. He had occupied the post of P. G. M. of Bengal, and had had 40 years' experience in Lodge, cantonment, and camp; during which time he had been associated with Scotch and Irish Brethren." The P. G. M., Col. Tynte, M. P., stated that when he had been appointed to his office, he had received the following advice from his Royal master, the late Duke of Sussex: " Let Masonry take its course. Attempt not to force it, and the time will come when Masonry will be a profession you will have pride in. Masonry never dies; and it will flourish again in the Province of Monmouth." Bro. Kent, the P. G. M. for South Australia, recognised the architect of the proposed building, W. Bro. Thomas, as a fellow colonist; and stated, that in that country, the ladies were in favour of Masonry, " because it made the members better husbands and better fathers than they were before." There were six lodges in Adelaide, and three in its neighbourhood. Allusion having been made to the Sussex Memorial, namely, the addition of a wing to one of the London Hospitals, Dr. Bowles stated, that he had been domestic Chaplain to the late Duke; and knowing H. R. H.'s wishes respecting the Hospital, he felt it to be his duty to forward the object as much as possible. The Governors of the Hospital had given £1,600, subscriptions had amounted to £2,000, and there was still a deficiency of £500 for building the wing for 100 beds.

At the Annual Meeting of the P. G. L. of Worcester, a donation of 10 guineas was made to the Patriotic Fund, in addition to liberal subscriptions by the Lodges of the Province. A donation of the same amount was also made to the Building Fund of the Masonic Boys' School. The Rev. W. A. Hill delivered a lecture " On the Uses and Abuses of Free-

masonry," for which he received a vote of thanks. The P. G. M. pronounced it to be a very impressive lecture, and a copy of it was sent to the Editor of the *F. M. Magazine*.

At a Meeting of the *Lodge of Truth*, No. 763, at Ilkley, Yorkshire, a cheque for £20 was received, as a donation to the Lodge Fund, from the W. M., Lord Viscount Goderich, who was not present. One of the visitors, a Brother recently returned from the Crimea, "gave a deeply interesting account of Masonry among the Turks, and of the great value he had found Freemasonry to be during his absence from England."

At a Meeting of the P. G. L. at Scarborough, "the D. P. G. M. regretted having to inform the Brethren that, in consequence of the severe indisposition of the Countess of Zetland, the M. W. the G. M. was prevented attending on the occasion." The D. P. G. M. "expressed his gratification at meeting so numerous an assemblage of Brethren, about 200 being present." \* \* "At 6 o'clock in the evening, the banquet took place in the Town Hall, which was beautifully decorated with evergreens, appropriate Masonic devices, and Masonic banners. The D. P. G. M., preceded by his Standard and Sword Bearers, and attended by the P. G. Officers and Stewards, entered the Hall in procession, and took his seat amidst a flourish of trumpets; the whole of the Brethren standing in due form, under their respective banners, and wearing the insignia of their various orders. The spacious orchestra was appropriated to the ladies, upwards of 100 of whom were admitted by ticket. The D. G. P. M. then briefly announced the gratifying intelligence, just received by telegraph, that the south side of Sebastopol had been won by the allied armies! This intelligence was received with vociferous cheering and great excitement. The waving of handkerchiefs by the ladies in the orchestra, the jewels and rich appointments of the numerous Brethren, and the decorations of the room, presented altogether a most imposing spectacle."

The Chapter *de Swinburne*, Northumberland, was opened on the 5th September, at 2 o'clock, by the Grand Supdt. of the Province, the Rev. Edward Chaloner Ogle, of Kirkley Hall. At the banquet, the Rev. Clement Moody, Vicar of Newcastle, gave a sketch of a scheme "for the establishment of a Masonic school for classical education, embracing the present modern languages and other requirements of the day, at which the sons of Masons in the neighbourhood might receive a first-class education, and where those sons of Masons who were either left orphans without means, or otherwise recommended, would be sent for education at the expense of the Provincial Fund of Benevolence, and of the lodges who would contribute to form a general fund for such really Masonic objects. The Grand Supdt., with that liberality which so greatly distinguishes him in all good works, promised a subscription of £100, the Vicar £20, Exc. Comp. Davis the half of the gross proceeds of a Masonic bespeak in the Theatre Royal, which he fully expected would amount to £50. Other Companions offered sums and support according to their means."

At a meeting of the Brethren of *St. Mark's Lodge*, Glasgow, in their "splendid hall," Buchanan Street, the W. M., at the refreshment table, proposed, as one of the toasts, "The G. L. of England, with which he associated the name of Bro. Warren, a member of that body, who, in replying, explained to the Brethren the advantages they would derive from a Fund of Benevolence, such as existed in England, to which they could refer applicants, and have their cases investigated, and thus prevent the impositions frequently attending indiscriminate almsgiving." The W. M. took an opportunity to say, that he would do all that lay in his power to promote the circulation of the *Masonic Mirror*, with which he knew Bro. Warren to be connected. In proposing the health of a newly-initiated Brother, he congratulated the Brethren on the high position in the Craft which the Lodge had attained; and



remarked, that "in the chair which he had that moment the honor to fill, had sat the late Marquis of Anglesea, (cheers), Mr. Sheridan Knowles, (cheers), Mr. Henry Monteith of Carstairs, and many other very distinguished men."

At a meeting of the Grand Chapter of Scotland, Comp. Gaylor "brought forward a motion to the effect, that as there appeared to be a growing desire in England to obtain the secrets of the Mark Degree in Freemasonry in a legal manner, a Committee be appointed to inquire how far the Grand Lodge of Scotland could assist them by the issue of charters for that degree only. A short conversation ensued, in which the utmost caution was recommended, in order not to trench on the prerogatives of the Grand Lodge or Grand Chapter of England; and the Committee was appointed. The *Don Accord* Chapter of Aberdeen was ordered to be struck off the roll of the Grand Chapter, and its charter withdrawn, if immediate measures were not taken to withdraw the charter granted by the Companions to the London Lodge."\*

At a meeting of the Glasgow Chapter, Comp. Campbell informed the English visitors at the refreshment table, "that in Scotland, the R. A. is as distinct from the Craft, as the Craft is from Knight Templarism in England. We have no annual subscriptions here, and therefore we have no funds for charitable purposes as the English Brethren have. We have

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\*-With advertence to the establishment of this spurious Mark Lodge in London, the Editor of the *Masonic Mirror*, unaware of the intrusion in 1848 of a Scotch R. A. Chapter into Bengal, makes the following observation : "As the Mark degree is not officially recognised in England, we have now only to deal with it as connected with the Scotch lodges. The Scottish Grand Chapter would not grant a warrant for making R. A. Masons in England, inasmuch as they will not, and very properly so, interfere with the functions of the Grand Chapter of this country. It would, however, doubtless grant a charter for the practice of the Mark to those who were already R. A. Masons." We think our Brother of the *Monthly Magazine* speaks with some justice of the "pirouetting inconsistency of the Scottish Chapter."—*Ed. I. F. F.*

only the small fees which we take from candidates at their initiation ; but yet the St. Marks are enabled to spend £50 a year in charity. I have, however, long looked forward to the time, and I trust that now it is not far distant, when we shall have these annual subscriptions from the members of the Lodge, and then we shall have funds for charity at our disposal, as the English Masons have. We have 400 or 500 members now on our books, and what would 5 shillings a year from each be ? A mere bagatelle ! Many English Lodges pay £5 a year. Were we to make a regulation that 5 shillings a year should be subscribed by each member, we should raise £100 instantly ; and this, together with our initiation fees, would give us a fund of £200 or £250 at once, and would furnish the nucleus of a Fund of Benevolence such as those which are possessed by England and Ireland. \* \* \* While in Scotland the Grand Lodge recognizes no degree beyond that of a Master Mason, in England they recognize also the Royal Arch ; but if you step across the water to Ireland, the Grand Lodge there recognizes all the degrees, including Templarism, up to the 33rd degree. (Hear.) \* \* \* Our working is a little different from the Mark Master Masonry in Ireland. Our working of the R. A. degree also differs from that in England. But the landmarks are the same ; and I should greatly rejoice to see the day when our workings in England, Ireland, Scotland, France, and throughout the world, shall become as nearly alike as they can possibly be made. (Hear, hear.) We have the same deplorable differences in the profession to which I belong ; there is one pharmacopœia for England, another for Ireland, and a third for Scotland ; so that if an apothecary here should make up the prescription of an English physician as it is written, what in England would effect the cure of the patient, would here become a dangerous dose. (Hear and laughter.) I hope, however, that the day is not far distant, when we shall not only have uni-

formity of Masonic ritual, but also a national pharmacopæia." Dr. Arnott, Regius Professor of Botany in the University of Glasgow, made the following remarks. "The Supreme Grand Chapter of Scotland had not been many years in existence. Previous to that period, Arch Masonry in Scotland was mixed up very much with the Knight Templars. Somewhere about 1811, under the auspices of the Duke of Kent, separate charters were issued for the Knight Templars' Encampments; and the consequence was, that for some years, R. A. Masonry in Scotland was without any head. About 1818, they got the Chapters to agree to submit to a head in the shape of the Supreme Grand Chapter as it now existed; and since that time, R. A. Masonry had made very great progress. There were many Chapters at first which would not yield obedience, till lately, when he, (Dr. Arnott) came to Glasgow; and then, partly by the Companions leaving the irregular Chapters and applying to the Supreme Chapter for proper charters, and partly from other causes, the irregular Chapters gradually disappeared. \* \* \* The post of D. G. Z. which he had held for a number of years, was by no means a sinecure. There were a great many duties connected with it which did not meet the public eye, and which would not do exactly even to come before the General Committee. Numbers of letters came to him privately, and he attended to them; so that his post, though unpaid, was by no means a merely nominal office. Great confusion had existed with respect to the laws; there were additions and alterations being perpetually made, till at length the Chapters did not know what was law, and what was not. Under these circumstances, at the request, and with the assistance of the Supreme Grand Chapter, he undertook the preparation of the code of laws which now existed in a printed form, and by which R. A. Masonry throughout Scotland was governed." Comp. Warren spoke of the Mark Lodge in London. "There was a strong feeling,"

he said, "in favour of the legitimate re-introduction of the Mark Degree in England, and the subject had quietly, if not openly, been brought before Members of the Grand Lodge; and in fact, two or three of the Grand Officers had actually gone so far as to have themselves initiated in the so-called *Bon Accord* M. M. M. Lodge, (the authority of which was denied,) simply to see what the degree was." Comp. Sharman remarked, "As to the Mark Lodge, it appeared to be now admitted, that the *Bon Accord* London M. M. M. Lodge was irregular, and must be discontinued. He hoped, however, that a legitimate Lodge in that degree might soon be opened in London. Authority was the keystone upon which the safety of the Masonic Order depended, and it must be respected if that Order was to be long preserved."

At Limerick, Major Genl. Sir James C. Chatterton, Bart., K. H., having been appointed to the command of the district, received "a very flattering address of congratulation from the Prince Masons of the Grand Rose Croix Chapter, No. 1, of Cork. The gallant officer has attained the highest rank in Masonry, being of the 33rd Degree. He is also P. G. M. of the Province of Munster."

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THE ESSENTIALS OF HISTORY.—How Philip disposed his troops at Cheronea, where Hannibal crossed the Alps, whether Mary blew up Darnley, or Siquier shot Charles XII., and ten thousand other questions of the same description, are in themselves unimportant. The inquiry may amuse us, but the decision leaves us no wiser. He alone reads history aright who, observing how powerfully circumstances influence the feelings and opinions of men, how often vices pass into virtues, and paradoxes into axioms, learns to distinguish what is accidental and transitory in human nature, from what is essential and immutable.—*Macaulay*.

## KILWINNING IN THE EAST, No. 740.

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*(Address delivered by W. Bro. C. J. Montague, on the night of his Installation as W. M. for 1856.)*

BRETHREN! I thank you for the honor which you have done me by electing me to be the Master of this Lodge, for the ensuing year. To say that I did not desire it, would be but lightly to estimate your favor. It is the ambition of all men to preside over the Society of which they are members. You have, by your kindness of this evening, gratified this ambition. I occupy a position most honorable in Masonry, and most coveted by Masons. But whilst I feel thus proud at my elevation, believe me, I am not insensible to the high and lofty duties which I shall have to discharge. Every post of honor brings with it an additional burden of duties; and although, when I come to consider their extent and importance, I may be tempted to express a fear of my inadequacy to perform them, yet I shall do my best—my utmost to fulfil them, assisted by you; so that I shall prove to you, that I am not ungrateful to you for your kindness, nor indifferent to the interests of Masonry, most especially of this my mother Lodge.

To a reflecting mind, the very comparison between the Master of a Lodge and that glorious luminary whose rising is our day, and whose setting is our night, is almost overwhelming. Behold the sun! He cometh forth like a bridegroom from his chamber, and as a strong man to run his race. His presence exercises a cheering influence over the whole earth. He discloses the beauties of nature, and his life-giving power to the animal, the vegetable, and mineral kingdoms subserves the comfort of man, and enables him to labour, with satisfaction, under the sweat of his brow. The Worshipful Master is thus

required to stand in the same relation to his Lodge. It is required of him also, by a kind and conciliatory spirit, to exercise a cheering influence over his Lodge, and to diffuse the spirit of kindness and forbearance among the Brethren. It is required of him to entreat his Lodge to beautify and cement the Order—and to awaken those deep and solemn sensibilities of our nature by which men will cling to each other as brethren, derived from one common parent, and watched over by the one All-seeing Eye! Lastly, it is required of him to render the condition of the Brethren as easy and comfortable as it is in his power to do, by the exercise of Brotherly Love, Relief, and Truth! These are sacred duties, and difficult to perform. But in proportion to their difficulty, I hope to bring courage and strength to perform them. I shall put myself under discipline for the due performance of my arduous duties. I shall gird on my loins to overcome every difficulty in my way. By the exercise of patience and fortitude and temperance, I trust to fill the office to which you have elected me, with honor and credit to myself and this Lodge. And I shall sink every infirmity of temper within me, to meet my Brethren in the sweet spirit of charity.

All this, *I* shall endeavour to do. But Brethren! you have likewise certain duties to perform. You must bear with me; for man is frail. You must employ endeavors corresponding to mine, to maintain this Lodge in good repute among the Craft, and in well-doing in the sight of all men. You will have to exercise a wise and judicious selection in the persons whom you may wish to introduce as Members into this Lodge. You will be regular and punctual in your attendance—forbearing in temper—mild in speech,—and ready to acknowledge an error when you have committed it. You will support the Master in his office; and in the exercise of your benevolence, you will never forget that charity is twice blessed:—

“It blesseth him that gives and him that takes.”

The officers whom I have selected to assist me, are well known to the Brethren, and of good repute among them. I sincerely trust, that the Brethren who may be disappointed in not being invested with office, will not be disaffected against me, and against this Lodge. It is impossible to elect all to be officers. Few must be chosen ; and I have, I feel convinced in my own mind, elected those who well merit the distinction, who will be regular and punctual in their place of office, who will uphold the right hand of the Master, and who will neither abuse the power of their respective offices, nor destroy the confidence which I have reposed in them.

The cause of the Widow and the Orphan will ever plead powerfully with me, and the Brother in distress will meet with that aid which his state requires, and feel an alleviation of his sorrow in our heart-felt sympathy with his condition, and the extension of the right hand of fellowship in all sincerity and truth.

To you, Worshipful Past Masters, I now turn ; and greeting you with that respect which a younger brother always pays to his elder brethren, may I be permitted to express the hope, that you will assist me with your experience, give me the benefit of your counsel, and countenance me in all my endeavors to increase the efficiency of this Lodge and promote its prosperity ?

It is almost needless for me to assure you, my visiting Brethren ! that I shall always be glad to see you amongst us ; and that, as it is matter of real joy " when face answereth to face," so, I hope, we shall feel happy in the society of each other.

I thank you, Brethren, for the patience with which you have listened to me. I shall not forget your kindness ; and it will be the principal aim of my life, so to conduct myself, that I shall not only justify your choice, but likewise merit your approbation. This Lodge has had to contend against many

and severe trials. To the uninitiated, we have been a subject of contempt—I might add, of laughter. Let the past, however, be buried in oblivion. Now “let our light so shine before men,” that by our conduct, we may prove the excellency and dignity—the purity and piety of Masonry. Let us be careful to walk as men and as Masons—directing our days profitably both for the soul and the body—labouring perseveringly for the good of ourselves and the Brethren—acting toward each other with justness and uprightness of conduct—making the heart the sacred repository of all that should be kept secret—neither slandering each other, nor permitting any Brother to be slandered in our presence—running with speed to succour, and ready with our arm to protect the Brother in distress—so that, at the close of our pilgrimage, when the Great Architect of the Universe will bid us untile and unclotie—bid us throw off these habiliments of flesh—we shall all meet at that banquet, and feast at that table, at the head of which sits the Great Architect, in whose presence is fullness of joy for evermore!

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## R A N G O O N.

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### *Masonic Address to Lord Dalhousie.*

THE Most Noble the Governor General of India held a levee at the Assembly Rooms yesterday, at 4 30 P. M., previous to which at the Commissioner's house, the Free and Accepted Masons of Lodge “Star of Burmah,” had the honor of a Masonic interview with His Lordship, to whom they presented the following Address:—

To the Most Worshipful and Most Noble the Marquis of Dalhousie,  
K. T.,

*Lord Patron of Free Måsonry in the East.*

MAY IT PLEASE YOUR LORDSHIP,—We the undersigned Master, Wardens, and Brethren of “Lodge Star of Burmah” No. 897, respect-



fully beg to be permitted to avail ourselves of the occasion of your Lordship's visit amongst us, to greet you with a Masonic welcome, and to express the feelings of respect and gratitude entertained by us towards your Lordship, for the lustre which your patronage during the last seven years has shed upon the Craft in the East.

We regret the loss which, in common with our Brethren in India, we must soon sustain in being deprived of your Lordship's protection ; but we most heartily rejoice at the change which will take your Lordship to a higher sphere of action, where we are satisfied still further honors will be rendered to your illustrious name.

We beg to assure your Lordship, that "Lodge Star of Burmah" will ever participate, with the most respectful and fraternal attachment, in whatever may concern your Lordship, and your noble House.

And we have the Honor to be, with the highest esteem and respect, your Lordship's most obediently and fraternally,

CHARLES PERRY, W. M.  
H. WICKHAM, W. P. M.  
J. S. JORDAN, OFFG. S. W.  
A. H. S. LEISK, OFFG. J. W.  
WILLIAM CRAGG, SECRETARY.  
D. CHISHOLM.  
AGA TUCKEY.  
ROBT. MCINTYRE.

E. C. S. WILLIAMS.  
C. H. McNAMARA.  
M. J. RAMSAMY.  
G. P. JORDAN.  
A. P. JORDAN.  
C. P. CATCHICK.  
JOHN MACK.  
JOHN DAWSON.

22nd November 1855.

As the Lord Patron of Masonry in the East, this was of course due to so distinguished a personage ; but from all we hear, we are inclined to believe, that the kind and welcome reception they met, was even more than had been anticipated by this body. His Lordship replied to their Address as follows, and at parting, shook each member warmly by the hand.

*To the Master, Wardens and Brethren of the Star of Burmah.*

RIGHT WORSHIPFUL SIR, WORSHIPFUL WARDENS AND WORTHY BRETHREN ALL,—I thank you truly for the welcome you have offered me, and for the good wishes which you have expressed.

It has been a source of genuine gratification to me, during the few parting days that I have been able to spend among you, to trace the great improvement that has been made in every quarter of the town and station in which your Lodge has been founded ; and to mark their rapid progress towards the high degree of prosperity and beauty, which, from the first, has been anticipated for them.

In a few months I shall have altogether passed away from among you. But I shall always watch with the deepest interest the future fortunes of Rangoon. And I trust that, as energy and enterprize shall cause its commerce and wealth to increase, its community will ever be influenced by the same spirit of union, mutual kindness, and charity, which actuates the Brotherhood whose good wishes you have presented to me to-day.

Once again I thank you truly, and I bid you a kindly farewell.

DALHOUSIE.

*Rangoon, November 23rd, 1855.*

*Chronicle, November 24— (Extracted from the Hurkaru.)*

The Free-Masons of Rangoon have been requested to lay the first stone of the intended Church (*St. John's*) in the Cantonment : another mark of the improvement in store for the pet province.—*Ibid, December 1.*

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**APATHY A BAD SIGN.**—Where no ambition to rise can be cherished, we see all that is revolting to the philanthropist. Without encouragement for the cheering, though often fallacious hope of “ better days,” man sinks into the apathetic indifference of a mere brute animal, his thoughts scarcely even ranging beyond the acquirement of the lowest physical necessities of life. So low indeed, have some of our fellow creatures been reduced, as not to be sensible of their degradation ; their very apathy being often the most discouraging circumstance the philanthropist has to contend with in his endeavours to improve their condition.

## DISTRICT GRAND LODGE OF BENGAL AND ITS TERRITORIES.

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A Special Communication was held at Freemason's Hall, Calcutta, on Thursday, the 15th November 1855, for the purpose of taking into consideration the report of a Special Committee which had been appointed by the P. G. M. on the receipt of a letter from Lodge Kilwinning in the East, No. 740, "on the subject of the existing relations of the English Lodges towards the Lodge working in Calcutta under a warrant from the G. L. of Scotland."

At a meeting of the Committee held on the 1st Nov., R. W. Bro. W. J. Judge had moved the following resolution:—

"That, in consideration of the circumstances stated in the paper, laid before the Committee, it be resolved to recommend, that the District Grand Lodge rescind all the Resolutions which have been passed, from time to time, having reference to the Scotch Lodge Kilwinning in the East, No. 353 ; and that the Lodge now working in Calcutta, under a warrant from the Grand Lodge of Scotland, named St. David's in the East, No. 371, be recognized by the District Grand Lodge of Bengal ; and further, that a suitable acknowledgment be made to the letter addressed by the Secretary of Lodge St. David's in the East, to the Provincial Grand Secretary."

Upon which W. Bro. Roberts moved as an amendment:—

"That the Lodge St. David's in the East, No. 371, as a Lodge, be recognized, but that the recognition shall not extend to any Member who has personally offered disrespect to the District Grand Lodge of Bengal, and who would have been brought to account, if the power or opportunity to summon him for answering his misconduct had existed."

The amendment being put to the vote, was lost, being supported by only *five* votes. The original motion was then put and carried by a majority of votes, and the Committee accordingly submitted their Resolution for the consideration of the District Grand Lodge.

The following is the letter from Lodge Kilwinning in the East, No. 740, alluded to above :—

TO J. J. L. HOFF, ESQUIRE,

*Provincial Grand Secretary.*

R. W. SIR AND BROTHER,—I beg leave to transmit to you the annexed Extract from the proceedings of Lodge Kilwinning in the East, for such instructions as the *R. W.* the Provincial Grand Master may see fit to communicate for the guidance of the Lodge, or of the Lodges, in Calcutta, generally.

2. It may not have come to the notice of the Provincial Grand Master, but the fact should be made known to him, that many of the Members of the Lodges in Calcutta, (though not of this,) either visit, or have attached themselves to Lodge St. David's in the East ; that these Brethren contend, without reference to past transactions, that the present Lodge is not that to which the Resolution of the Provincial Grand Lodge alludes, as the intrusive Scottish Lodge ; and that others hold, that the conduct of the one or two persons who took an active part in the establishment of that Lodge, however censurable, should not prevent the English Lodges from recognizing a whole Lodge of Masons working under the Warrant of the Grand Lodge of Scotland ; nor should I omit to mention, that there are others in all our Lodges who, without taking any line of opinion in the matter, entertain a friendly feeling towards the Lodge in question, and consider the unfortunate disunion between Masonic Lodges as a circumstance to be earnestly deprecated.

3. The Brethren of this Lodge are perfectly aware of the earnest desire expressed by the *R. W.* the Provincial Grand Master to heal the dissension. Since then, however, the question has assumed a new aspect, as noticed in the proceedings ; and it is for this reason that the Lodge think, and probably other Lodges too, that this is a proper time to bring the subject again under the consideration of the Provincial Grand Master. If it be not improper, the Lodge would suggest as,

under present circumstances, a point for reflection, whether past proceedings, however censurable, may not, after such a lapse of time, be consigned to oblivion, the more especially as the misconduct of the few is visited upon the many—upon those who not only have not participated in, but are absolutely ignorant of, that misconduct.

I am, &c.,

(Signed) CHAS. J. MONTAGUE,  
S. W. in charge, No. 740.

LODGE KILWINNING IN THE EAST, }  
11th September 1855. }

*Extract from Proceedings of 5th September, enclosed in the above*

W. Bro. Crawford, having gone out, stated on his return, there were some persons who sought admission, but that they were Members of Lodge St. David's in the East, which was, in fact, the intrusive Scottish Lodge, against which the Provincial Grand Lodge had warned the Lodges under its authority. After some discussion on the point, W. Bro. Price observed, that the Lodge must abide by the Resolution of the Provincial Grand Lodge, and at the same time suggested, that a letter be addressed to the Provincial Grand Master, for instructions on the subject, with reference to the present position of circumstances.

(True Extract,)

(Signed) C. J. MONTAGUE,  
S. W. in charge, No. 740.

MINUTE BY THE R. W. THE P. G. M.

LODGE "KILWINNING IN THE EAST," No. 740.

The Senior Warden in charge of Lodge Kilwinning in the East, No. 740, in a letter under date the 11th September 1855, to the Address of the Provincial Grand Secretary, desires instructions on certain proceedings of that Lodge (as per Extract submitted) having reference to the Scotch Lodge now held in Calcutta under the name of "St. David's in the East."

In this letter, I am informed, that many of the Lodges in Calcutta visit and have joined Lodge "St. David's in the East," on the plea, that this is not *the* "intrusive Scotch Lodge" to which the Resolution of

the Provincial Grand Lodge alludes. The letter also communicates the opinion, said to be entertained by certain Brethren, why there should not be a separation between the Scotch Lodge and our own Lodges.

The Senior Warden further states, that he is aware of my earnest desire to heal the dissension, and that as the question had assumed a new aspect, his Lodge thinks that this is the proper time to bring the subject again under my consideration, and in conclusion suggests whether past proceedings, however censurable, may not, after such a lapse of time, be consigned to oblivion.

Lodge Kilwinning in the East most justly and truly observes, that I feel an earnest desire to heal the existing dissension. I shall heartily give my aid to any measures that may be devised for effecting so desirable an object, provided it can be done satisfactorily to all parties, and with propriety.

It has already been communicated to the Senior Warden of Lodge No. 740, by the Provincial Grand Secretary, that it does not rest with the Provincial Grand Master to give instructions in a matter which depends on repeated decisions of the District Grand Lodge.

It was my intention, after the last Resolution of the District Grand Lodge, in June 1854, not again to have brought the question before that body, because I saw clearly, that it revived feelings which would otherwise lie dormant, and, if left undisturbed, perhaps ultimately become extinct, and also because (with few exceptions) the determination of the District Grand Lodge appeared to be unanimously the same, as it had always been since the unhappy schism took place.

Neither is it my wish, on the present occasion, to enter into the details of the case as it stands; every Brother who feels interested in the question can easily acquaint himself of its real merits. At the time the schism arose, I had not the honor of holding my present high and responsible Office. I cannot therefore have any bias in the matter. I shall however, in the exercise of my duty, and in pursuance of the letters received from Lodge Kilwinning in the East, proceed to adopt such measures as I think will fairly and impartially dispose of the question submitted by that Lodge, communicating, as it appears, not only their own sentiments, but also those of other Lodges with which they seem to be acquainted.

I shall accordingly so far deviate from my previous determination (as above alluded to) as to have the question again brought before the District Grand Lodge; but I hope that its decision, whatever it may be, may, after mature deliberation, be considered final.

With this view, I hereby appoint a Special Committee, as per	margin, to take into consideration and
<i>President.</i>	report on the matters submitted in the
Deputy Provincial Grand Master.	accompanying letter from the <i>S. W.</i> in
<i>Committee.</i>	charge of Lodge No. 740; and I
Provincial Senior Grand Warden.	earnestly solicit their patient and dili-
„ Junior „	gent discharge of the duty before them.
„ Grand Treasurer. „	
„ „ Registrar.	
„ „ Secretary.	
Master of each Lodge.	

On the conclusion of their labor, the Deputy Provincial Grand Master will have the goodness to summon a Special Meeting of the District Grand Lodge, at which the Committee's Report shall be submitted, and such Resolution passed thereon as may appear proper. Whatever that Resolution may be, I, as Provincial Grand Master, will uphold and carry out.

It is stated that several Brethren of our Lodges visit, while others have joined, the Scotch Lodge. As I am not informed of the names of those Brethren, I can only remark, generally, that, in a matter in which a Resolution of the District Grand Lodge is in force, they had *no right* to act on their own opinions, as to the propriety or otherwise of visiting or joining the Scotch Lodge. A Resolution passed in the District Grand Lodge is binding on *all*, and therefore those who disregard it, violate their duty as Masons professing allegiance to the authority under which their Lodges hold their Warrants—conduct, which must be viewed by every honest member of the Craft as extremely reprehensible.

(Signed) JAMES RAMSAY,  
*Provincial Grand Master.*

SIMLA,  
27th September 1855. }

*P. S.*—As I believe the Grand Officers above-named for Committee, are also Masters of Lodges, they may be represented in Committee by the Past Master.

(Signed) J. R.

The following letter was received from the Scottish Lodge :—

TO J. J. L. HOFF, ESQUIRE,

*Secy. to the Prov. Grand Lodge of Bengal.*

VERY WORSHIPFUL SIR AND BROTHER,—I am directed by the R. W. Master, Wardens and Brethren of Lodge St. David's in the East, No. 371, of Scotland, to intimate to you, that we have received our Charter from the Grand Lodge of Scotland, and are now working the same. Our regular nights of Meeting are on the first and third Tuesdays of every month, and I am further instructed to attach a list of our first Office Bearers as entered in our Charter, "as subjoined," for the information of the Provincial Grand Master and the Lodges under his Banner.

I have, &c.,

(Signed) H. J. VERITY, *Secretary,*

*Lodge St. David's in the East, No. 371, of Scotland.*

LODGE ROOMS, 133, DHURRUMTOLLAH, }  
Calcutta, 18th October 1855. }

#### OFFICE-BEARERS.

*Lodge St. David's in the East, No. 371, of Scotland.*

John Cameron,.....	<i>R W Master.</i>
Wm. R. Thornhill Stout,.....	<i>Deputy Master.</i>
Charles Layton, .....	<i>Substitute Master.</i>
R. S. Galbraith, .....	<i>Senior Warden.</i>
Henry Allen Pellatt,.....	<i>Junior Warden.</i>
Thomas Sutherland,.....	<i>Treasurer.</i>
Jas. Scott Collins,.....	<i>Secretary.</i>
Robert Charles Bruce, .....	<i>Senior Deacon.</i>
George Noaks, .....	<i>Junior Deacon.</i>
Jas Davidson, Jun., .....	<i>Inner Guard.</i>
George Stone, .....	<i>Tyler.</i>



## MINUTE BY THE PROV. GRAND SECRETARY.

IN consequence of a representation made by Lodge "Kilwinning in the East," No. 740, on the subject of the Scotch Lodge, "St. David's in the East," the Provincial Grand Master has, in a Minute, dated 27th September, referred the question submitted therein, for the consideration of a Committee, with the view of its being ultimately brought before a Special Meeting of the Provincial Grand Lodge, to be convened for that purpose.

As a Member of the Committee, and as having, in the discharge of my duty as Provincial Grand Secretary, taken an active part in the proceedings relating to the Schism which took place seven years ago, I may perhaps be permitted to submit my sentiments on the subject now laid before the Committee.

My opinion on the measures adopted by the Provincial Grand Lodge, consequent on the occurrences of 1848-49, remains unaltered. They were such as were called for, at the time, for the maintenance of discipline, and for vindicating the authority and dignity of the Provincial Grand Master and the Provincial Grand Lodge.

To re-consider, however, the past proceedings now, would, I apprehend, lead only to useless re-agitation of the question, and result in the same decision as has been repeatedly passed in the Provincial Grand Lodge, while it would perpetuate the ill-feeling which has hitherto existed.

It appears to me, that in the Provincial Grand Master's Minute, we are called upon simply to consider, whether under *altered circumstances*, the time has not arrived for the "partition wall," which has hitherto kept asunder the Brethren professing allegiance to the Provincial Grand Lodge of Bengal from the Brethren of the Scotch Lodge in Calcutta, to be removed, and a fraternal intercourse between the two bodies of Masons established.

The "*altered circumstances*" are these:—The Scotch Lodge, as originally established in Calcutta by seceders from our column, and presided over by an expelled Brother, holding a Warrant in which the Lodge was designated "Kilwinning in the East," and bearing the No. 353, no longer exists. The Scotch Lodge *now* working in Calcutta,

and which has recently received its Warrant from the Grand Lodge of Scotland, is called "St. David's in the East," and is numbered 371 ; and I have been assured that it repudiates all connection with the former Lodge. The Officers and Members, too, are not the same, and the Brethren of "St. David's in the East" were in no way concerned in what took place in 1848-49. The only obstacle to a removal of the existing bar seems to be, that the *W.* Master of Lodge "St. David's in the East" is a Brother, who, though not here at the time the Schism occurred, is believed to have encouraged, if not instigated it, from Scotland ; but owing to lapse of time, there appear to be few at present who care for past occurrences, while there are said to be many who desire to fraternize with the Brethren of the Scotch Lodge, and some who do so, contrary to existing prohibition ; while references made to the Supreme Authority in England (who, it was hoped, would have interposed authoritatively) remain unnoticed to this day ! It becomes a question, therefore, whether this anomalous state of things shall continue, or that it should be done away with, and a free intercourse allowed between the Brethren of the English Lodges and those of the Scotch Lodge. If the Committee are of opinion, that it would be expedient to recommend the latter course for the adoption of the Provincial Grand Lodge, the proper measures to be taken would appear to me to be, *first*, that all the Resolutions which have hitherto been passed, prohibiting the reception of Brethren of the Scotch Lodge in our Lodges, except on certain conditions, be rescinded, and *secondly*, that Lodge "St. David's in the East," No. 371, of Scotland, be recognized by the Provincial Grand Lodge of Bengal, in reply to a letter which has been received by me from that Lodge, but which I have not acknowledged, pending the decision of the question referred by the Provincial Grand Master, and which I now submit to the Committee.

(Signed) J. J. L. HOFF,

*Past J. G. W. and Prov. Grand Secy.*

FREEMASON'S HALL, }  
Calcutta, 1st November, 1855. }

Moved by *R. W.* Bro. Judge, P. J. G. W., and seconded by *V. W.* Bro. Harris, P. P. G. R., "that the Committee's recommendation be adopted, as a Resolution of this District Grand Lodge."

Upon which it was moved by *V. W.* Bro. Clark, P. G. T., as an amendment, "that the District Grand Lodge do recognize Lodge St. David's in the East, No. 371, as a regularly constituted Lodge, holden under the Grand Lodge of Scotland, and that the District Grand Lodge further declare, that all regularly initiated Masons, working under the auspices of the Grand Lodge of Scotland, who are in possession of their full Masonic privileges, will henceforth be welcome to Lodges holden in Bengal, under the Grand Lodge of England and under the authority of the District Grand Lodge. This Resolution is meant to supersede any contrary decisions which may have heretofore been passed on this subject, in the District Grand Lodge."

*W.* Bro. Owen, P. G. S., moved a second amendment, "that the Lodge St. David's in the East, No. 371, being a Lodge regularly constituted and working under the Grand Lodge of Scotland, it be recognised by this District Grand Lodge, and that a reply to that effect be given to the letter of its Secretary, addressed to the Provincial Grand Secretary."

After much discussion on the subject of these several propositions, in which the *R. W.* Bro. LeGeyt, P. P. G. M. of Bombay, took a part, the first amendment was put to the vote and lost, having been supported by only three votes.

The second amendment was then put and also lost, by a majority of three votes being against it.

The original motion was lastly put and carried, there being 21 votes *for* and 15 votes *against* it.

After the business of the evening had been disposed of, the Deputy Provincial Grand Master stated, that there having been in the hands of the Provincial Grand Treasurer a surplus of the Fund raised for the Portrait of *R. W.* Bro. Hoff, it had been deemed proper by the Prov. Grand Master and the Committee, to present that Brother with a Gold Watch, bearing a suitable inscription, and he considered this a fitting opportunity to tender the Watch for Bro. Hoff's acceptance. He then called Bro. Hoff to the Throne, and, with an appropriate address, presented the Watch to him, and read the inscription on it, as follows:—

## PRESENTED

*to the*

R. W. BROTHER J. J. L. HOFF,

*Grand Secretary,**Provincial Grand Lodge of Bengal,**And Provincial Deputy Grand Master, N. W. Provinces,*

BY HIS BRETHREN,

THE MANY OF BENGAL AND THE NORTH-W. EST,

*As a Testimony of Esteem and Regard.*

Bro. Hoff returned thanks for this additional mark of the good will of the Brethren towards him, and said that, so long as life and health would permit, his services in the cause of Masonry would continue unabated.

The District Grand Lodge was then closed in form.

---

**THE WISH FOR DISTINCTION.**—It is natural to every man to wish for distinction, and the praise of those who can confer honor by their praise, in spite of all false philosophy, is sweet to every human heart ; but as eminence can be but the lot of a few, patience of obscurity is a duty which we owe not more to our own happiness than to the quiet of the world at large. Give a loose, if you are young and ambitious, to that spirit which throbs within you ; measure yourself with your equals, and learn, from frequent competition, the place which nature has allotted to you ; make of it no mean battle, but strive hard ; strengthen your soul to the search of truth, and follow that spectre of excellence, which beckons you on beyond the walls of the world to something better than man has yet done. It may be you shall burst out into light and glory at the last ; but if frequent failure convince you of that mediocrity of nature which is incompatible with great actions, submit wisely and cheerfully to your lot.—*Rev. Sidney Smith.*

**SELF RESPECT.**—One of the best springs of generous and worthy actions, is the having generous and worthy thoughts of ourselves.—*Spectator.*

## SOUTH AUSTRALIA.

---

WE are indebted to the R. W. Bro. Dr. Kent, Prov. G. M. for South Australia, for the *Adelaide Observer* of June 23, by which we learn that at the first levee held by His Excellency the Governor, Sir Richard MacDonnell, the Masonic body, under the presidency of the Dep. Prov. G. M. (Dr. Kent, the Prov. G. M., being in England,) presented the following address :—

*“ To his Excellency Sir Richard Graves MacDonnell, Knight, Companion of the most Honourable Order of the Bath, Captain-General and Governor-in-Chief of the Province of South Australia, and Vice-Admiral of the same.*

“ MAY IT PLEASE YOUR EXCELLENCY—

“ We, the Deputy Provincial Grand Master, Officers, and Brethren of the Provincial Grand Lodge of Ancient Free and Accepted Masons of South Australia, approach your Excellency in the name of the Brethren of the Craft, to offer our sincere and fraternal congratulations upon your safe arrival amongst us.

“ We beg to assure your Excellency, as her Majesty’s representative, of our heartfelt loyalty and warm attachment to her person and throne.

“ We congratulate ourselves upon the circumstance of your Excellency’s being a member of an Order, which, from its formation, has numbered amongst its patrons the most distinguished men of every age, and the principles of which are founded on liberality, brotherly love, and charity, pointing out to its disciples a correct knowledge of the Great Architect of the Universe, and of all the moral laws which he has ordained for their government. At a distance of many thousand miles from our mother-country, we have sought to raise up the temple of Masonry, and boast that we are now enabled to congratulate ourselves upon the security of the foundations we have laid. We rejoice at its progress ; because we feel a deep conviction of the beneficial influences which it exercises over mankind, of its tendency to promote moral advancement, and to engender human happiness.

“Aware as your Excellency is, that our system is divested of every political and religious dissension and prejudice, but strictly confined to the advancement of the liberal arts and sciences, we trust that upon all occasions where charity and education are our objects, your Excellency will be pleased to become our patron.

“In conclusion, we offer you our best wishes for your health and that of your family. May the Great Architect of the Universe prosper all your undertakings for the welfare of those committed to your charge. May His all-seeing eye watch over you, and guard you and your’s from all impending danger, that you may long live to occupy the favour of your sovereign, and the respect of those you are called upon to govern.

“*Adelaide, 20th June, 1855.*”

To which his Excellency replied as follows :—“Brethren of the Masonic Order, I accept with pleasure, because I know your sincerity, the assurance of your attachment to the person and throne of our beloved sovereign, and am happy to find that an institution designed to promote charity, diffuse education, and elevate the moral tone of society, has so widely and firmly spread its roots through this province. I cannot but know that the cause of order and good government, in every accession to your body, acquires an additional supporter ; and even they who are unacquainted with the deeper mysteries of our Craft, may well suppose that the throne possesses its firmest defenders amongst a body recently presided over by one of the most amiable princes of the Royal family, and uncle of our most gracious Queen, and of which her Majesty’s distinguished consort is even now a leading and honoured member. I thank you for the additional proof, furnished by your address, of the friendly feeling and support with which you are prepared to welcome my administration, and in return beg to assure you that you may count on my patronage and fraternal support of the laudable objects which our Craft is ever desirous of advancing. In conclusion, I fain would hope that we may all so live in amity, and so practise good works and charity, that they who doubt the real worth of a Craft, some of whose proceedings and doctrines are in part shrouded by a mystery, impenetrable to the uninitiated, may at least learn from our efforts to improve themselves, so that he who seeks to be a good Mason must first strive to be a good man.”—*F. M. Magazine for October, 1855.*

## Obituary.

### BRO. THOMAS MORRIS, W.M.

Died, at Poonamallee (*en route* to Bangalore, while proceeding for the benefit of his health,) universally regretted, after an illness of some duration, Bro. Thomas Morris, W.M., Lodge Pilgrims of Light, No. 831, and Translator to the Queen's Supreme Court of Judicature, and the Honorable Company's Court of Foujdaree Udalt, at Madras. Bro. Morris was well known for the amiability of his temper, and as the advocate of liberal principles. His "open hand and purse" are proverbial in this good city; the different charities, the orphan, and widow, have lost a liberal contributor, and the troubled in spirit a sympathising friend, ever ready with his counsel and advice to allay grief and sorrow. His consistent Christian life is so well known, that it would be superfluous to dilate on it. Bro. Morris lately attended the ministry of Bro. Rev. J. B. Sayers, L.L.D.,\* incumbent of Christ Church, and his friends feel hopeful of his reception into those mansions above, where the Great Architect of the Universe, that great I Am, rules and reigns for ever.—So mote it be!

Notwithstanding the distance from the Presidency, immediately the death of Bro. Morris was telegraphed, the Brethren of his Lodge, and several of his private friends, lost no time in procuring post carriages and transit coaches, in order to be permitted to testify their high respect for the deceased by following his remains to their last resting-place. The service was performed by Bro. W. H. Taylor, B.C.L.,† Chaplain of the Prov. G.L., and the body interred in the Protestant churchyard. Three soldiers of the 74th Highlanders, and Bro. C. Fisher (an intimate friend) bearing the coffin.—*Ibid.*

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\* We had the pleasure of hearing this Brother preach at Ootacamund.—*Ed. I.F.F.*

† Bro. Taylor, formerly the best preacher in Madras, has been rusticated at Poonamallee ever since the unfortunate Shortland and Dealtry controversy.—*Ed. I.F.F.*





THE  
INDIAN FREEMASON'S FRIEND:

PUBLISHED UNDER  
THE PATRONAGE  
OF THE  
PROVINCIAL GRAND MASTER OF BENGAL.

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VOL. I.

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“ Prudent antiquity did, for more solemnity and better memory and observation of that which is to be done, express substances under ceremonies.”—  
LORD COKE.

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## ADVERTISEMENT.

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THERE being no public medium for the circulation of Masonic opinion and information in any part of India, certain Members of the Fraternity have proposed to themselves the experiment of publishing a work which shall be completed on the expiration of a year, in twelve monthly parts, and which shall contain, not merely articles such as may be found in any English or American Masonic Periodical, but articles possessing a particular interest for the *Indian* Free-Mason, besides Masonic news from various parts of the country, and summaries of Masonic intelligence from the rest of the globe. With these (following the example of the London *Freemason's Quarterly Magazine*) will be intermixed remarks and sketches of a purely literary character, fragments of travels in India, critical notices of new books, &c.

It must be a source of regret to many, that the Fraternity throughout this vast country should have no organ of opinion among themselves ; for the different Lodges which are scattered from Peshawur to Calcutta, as well as on the Tenasserim Coast, in Rangoon, in the Madras and Bombay Presidencies, and even in the Straits' Settlements, while united and complete in themselves, have no contact of sympathy with each other, because there is no common ground on which they can meet for the interchange of sentiments, and of that agreeable small-talk which may be dignified with the title of "news." A Periodical of the kind sketched out in this Prospectus, would, it is hoped, give greater unity to the large and diffused body of men whose representative and organ it is intended to be. At present, when the very existence of some Lodges is unknown to others, it cannot be supposed that there can be much sympathy beyond the limited circle of each Lodge ; a state of things opposed to some of the essential principles of the Order.

Experience points out the expediency of limiting the term of the existence of the Periodical in the manner specified above ; but should

## ADVERTISEMENT.

there be unequivocal proofs that such a publication is a desideratum, its existence can, of course, be prolonged. It is certainly not expected that, to an undertaking of this kind, Freemasons who may be satisfied of its utility, will give their support in any spirit of speculation, with a cold balancing of the probabilities of receiving an equivalent in return. When once they have decided that the experiment is worthy of a trial, they will, no doubt, give their aid as cheerfully as they would if any other good proposition, *not* possessing a commercial appearance, were to be laid before them by a Brother Mason.

A work of this description, which is addressed to the few, will necessarily have a limited circulation. It is from the Lodges, therefore, that it must principally derive its support. But were those bodies to content themselves with merely subscribing each for a copy, it would tend rather to hinder than advance the object in view. They would better promote that object by recommending the publication to the encouragement of their Members, not only at its outset, but also at their periodical Meetings for business. Were they to make it a point (those especially which are strong in numbers) to see that at least half a dozen Members from each put down their names as its Supporters or Contributors, the Publishers of the *Magazine* would be confident of receiving a certain amount of support; and the prospect of permanency would afford its Contributors an inducement to bestow their labours towards its improvement.

---

I cordially approve and warmly support the laudable undertaking.

J. RAMSAY,

P. G. M.

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THE  
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**FRIEND.**

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## FREEMASONRY REPRESENTED AND MISREPRESENTED

By the Rev. T. C. Smyth, M.A., Chaplain of Mussoorie and Dehra, and Master of Lodge "Dalhousie," No. 922.

Applications for copies (price 1 rupee 4 annas each.) may be made to the P. G. Secretary, Freemason's Hall, Calcutta, to Messrs. Hulse and Nephew, Agra; and to the author at Mussoorie.

\* \* Several copies of the above have been received by the P. G. Secy., and will be sold for cash.

---

SINGAPORE. F. H. G., see page 2 of our January number in regard to postage. As to the Oriental Bank—yes.

## OUR CHIT-CHAT.

---

IT WILL be seen under the head of Masonic Proceedings in England, &c., that the question of adding the Mark Degree to the English Constitution, is under the consideration of a Committee.

FREEMASONRY EXPOSED BY X\*.—We have reserved for our next issue a review of the pamphlets which have recently appeared in the N. W. P. on the subject of Freemasonry. One of the writers engaged in the controversy, is a person whose effusions under the *nom de plume* of X\*, may be seen in almost every number of the *Delhi Gazette*, and who has varied his amusements in the scribbling line by attacking our Order.

The name of those who have “exposed” Freemasonry, from the beginning of the last century, is Legion. Their onslaughts have probably done some good to our cause; for they have been directed, not so much against the principles of the institution, as against the practices of some of its members. This is the very thing which true Masons themselves are continually doing. In the same way are all Christians being unceasingly exhorted from the pulpit to act up to their principles.\* But even where our enemies have opened their batteries, not against Freemasons, but strictly against Freemasonry, there also has good been the result. We approve of a fair discussion. Let the great battle of truth be fought out, and we feel assured that the end thereof will be a deeper insight into the moral obligations of our Order, and an extended knowledge and appreciation of its principles. We only

ask for one condition : let not those who provoke the contest, conduct themselves in the temper and the style of X\* ; that is, with distortions of facts, with gasconade, and with the expressions of a Goliath of Gath, or rather with the vituperations which might be expected from the descendant of some ancient fisherwoman. His pamphlet is interspersed with sentences which have the true stamp and ring of Billingsgate. He speaks of "Freemasonry being a mother of harlots," of our being too fond of "a sip and a snack," of the "cup being an important part of the system," of our "perpetual dram-dramming," of our system being one of "artifice and deceit," and of its being a "delusion, a deception, a solemn lie." Such a writer does not deserve the gentle treatment which he has received from our Rev. Bro. T. C. Smyth, who has opposed to his fanfaronnade, a plain unvarnished repertory of facts and arguments.

X\* has also called in the aid of ridicule. But it is the easiest thing in the world to use that weapon against our Order. Here he would sit on the same bench with Voltaire, only that he deals in coarser stuff than the Frenchman.

With extreme modesty and self-complacency, X\* winds up with a quotation from Pollok, intended, no doubt, as a pithy summary of the ingenious reasonings with which he had established a great fact, namely, that a Lodge is a place from which

"Angels and holy men trembling retire."

Our Reverend Brother has completely demolished this assertion. Now, be it known, that X\* was himself at one time a Mason ; and therefore we would venture to ask, *what* is an angel ? Beings like Washington or Franklin ? No ; for they were staunch Masons. But Chadband is an angel, Stiggins is an angel, Joseph Surface is an angel ! Howbeit, a cherub who can fly tremblingly from the precincts of a Lodge, quote scripture, and preach lay sermons to a coterie of

old women, is one who, to our certain knowledge, could “a tail unfold,” if it were possible to get at him with the spear of Ithuriel. “These angels, in their proper places,” says Sir Charles Morgan, “may be well enough; but if you let them into your houses, why then,—get them out if you can, that’s all.” They are described ironically by South as having “a mournful ditty for the vices of the times,” and as being distinguished “for a devout elevation of the eyes, and a holy rage against other men’s sins.”

X\*, who has a great deal to say regarding oaths, endeavours to strengthen his position by quoting what Shakspeare has put into the mouth of a nobleman, in the play of Henry VI. X\* ought to have completed his quotation with the remark with which Queen Margaret cut short the arguments of the would-be casuist: “A subtle traitor needs no sophistry.” What superfluous labor may not our anti-mason have spared himself. He relinquished his connection with Freemasonry, and we did not care to know whether he had done right or wrong. But he has for years been burning with a holy zeal to prove that he was right.

BOMBAY.—“Some of the Brethren here are endeavouring to establish a Masonic Fund of Benevolence in Western India, on the same principles as the one which has been founded on your side of the country. With this view, they intend applying to your Prov. Grand Secretary for his kind assistance, and I trust that T. G. A. O. T. U. will bless their humble endeavours. We have an excellent Prov. Grand Master, Bro. Cartwright. The want of a Prov. Grand Supt. is now much felt. However, chiefly owing to the exertions of M. E. C. Hunt, late P. Z. of Chapter *Firm Hope* at Meerut, and now of the Chapter attached to \*Lodge *St. Andrew’s in the East*, No. 343, of Scotland, at Poonah, a local head has just been promised to the Chapters in Western India. The Grand

Chapter of Scotland have made the appointment conditional on the nomination by the Chapters of a Companion who shall be acceptable to them. Otherwise, it is stated that the Grand Chapter will not act in the matter, for fear of thrusting upon the Chapters some person whom they would rather not have, and thereby thwarting instead of promoting the interests of the Order. I believe *M. E. C.* Judge, formerly of your city, is likely to obtain the high office."

SINGAPORE.—*Lodge Zetland*, No. 748.—A correspondent informs us that the Brethren of this Lodge intend erecting a two-storied building, at a cost of from 13 to 14,000 Rupees. The Lodge, preparation, and Third Degree rooms will be above stairs, and the banqueting hall below. The piece of ground they have purchased, is at an angle formed by two roads, close to the Protestant and Roman Catholic Churches and the Singapore Institution, and at no great distance from the Court House and the Town Hall. This is a good situation.

We suppose it is allowable for us to tell our correspondent, in our chit-chat way, that we have ourselves seen the present Lodge rooms—that is, from *outside*. The front of the house, when we were before it, was illuminated with lamps formed into letters and Masonic emblems. But the gay blaze was a provoking rather than a cheering sight to us; for while it assured us that there were in the neighbourhood those with whom we could have the social intercourse which was much needed, it also reminded us that we had failed in our efforts to ferret them out during the short time of our sojourn on that delightful island.

Elsewhere will be found an account of the celebration of St. John's day at Singapore.

FEROZEPORE.—We stated in our last that a new Lodge had been established at Rawul Pindee. The ribald X\*, who

“ thanks God”—actually thanks God—that he still lives to “ expose” Freemasonry, and to put it down in the N. W. P., may now exclaim, like Macbeth, “ Another yet! I’ll see no more.” For so it is, that another Lodge has sprung up. A number of Brethren, formerly Members of the Lodges at Dinapore, Cawnpore, Umballa, and other places, met at Ferozepore on St. John’s day, and signed a petition for a warrant of constitution, empowering them to meet as a regular Lodge on the first and third Wednesday of every month. The Lodge is to be named the *Light of the North*, and the first Master is to be Bro. M. Thompson (H. M. 70th Regt.), Past Master of Lodge *U. P. and Concord*, No. 396, and of Lodge *Harmony*, No. 641.

THAYETMYO.—*Irish Lodge*, No. 322, attached to *H. M. 29th Regiment*.—“ We are laboring quietly, but prosperously, in this distant frontier station. I hope we shall ere long have the happiness of sending forth a number of Brethren to form an English Lodge. Since our revival on the 4th April last, we have initiated 11, passed 11, raised 11, and admitted 11 as joining members—a strange coincidence! We have now on our register 34 Members; and at the next meeting there will be two initiations. We received on the 6th January, our first batch of G. L. certificates from Dublin. This is not bad, considering that we wrote for them only on the 2nd August.\*\*\* I rejoiced to learn in the *Indian Freemason’s Friend*, No. XIII, that the support given by the Indian Masonic body to your interesting periodical, had been of so substantial a nature as to afford good hopes for the future. I have written about the Magazine to my mother Lodge, No. 766, *John of Gaunt*, Leicester, and I hope to hear of the Brethren supporting it.”

LODGE HUMILITY WITH FORTITUDE.—*Calcutta*.—On the 4th February, after the ordinary business of the Lodge, the

W. M. read a concise account of the Eleusinian and other mysteries of the ancients, and of the religious ceremonies of the Mexicans and other races. The strange way in which fragments of truth were preserved in different parts of the world, especially the belief in vicarious suffering and the expiation of sins by the shedding of blood, did not fail to strike those Brethren who had not turned their attention to the subject before. It is to the dim perception of such truths that the poet alluded when he wrote that

“ The feeble hands and helpless,  
Groping blindly in the darkness,  
Touch God’s right hand in that darkness.”

On the 18th February, the W. M. resumed his readings. These were partly of a philological and partly of a historical nature. A strong resemblance was pointed out between the (American) Indian name for the Deity, and the word Jehovah; and the W. M. noticed, in passing, Mr. Silk Buckingham’s opinion that the Indians were the descendants of the lost tribes of Israel. We have never met with this opinion; but we have weighed the curious arguments with which Sir William Jones endeavoured, with greater probabilities in his favor, to prove that the Affghans were of the seed of Abraham. Mr. Johnes’s work on the Original Unity and Recent Origin of the Human Race, is an interesting book for reference in connection with this subject.

MASONIC TEMPLE IN PHILADELPHIA, U. S.—Where are there such large forests and prairies, and rivers and lakes as in America? When Cobbett returned to England after having lived for sixteen years on the other side of the Atlantic, “ the trees, the hedges, even the parks and woods, seemed so *small*! It made me laugh,” he said, “ to hear little gutters, that I could jump over, called *rivers*! The Thames was but a creek!” We



were not prepared, however, to find that even Freemasonry was on a gigantic scale in America. We hear of processions being formed in Europe and in this country of a few hundred Masons. In Philadelphia, recently, on the occasion of dedicating a new Masonic Temple, the Masons who marched to the building were 5,000 in number! An account of the ceremony will be found in our present issue. It is stated that 4,500 extra aprons had been purchased for the occasion, and that 200 of the City Police were on duty, keeping order along the line of the procession.

One of the speakers was an educated Indian, a graduate of Yale College, who said that there were Masons among his red brethren. He ought to be a competent authority on this point; and yet we find Mr. Samuel Lawrence, the author of a new poem, entitled "The Gold Hunter," rejecting the theory which would include the red men among the "Sons of Light." It is true that the Indians are acquainted with certain signs; but, says Mr. Lawrence,

" Man's thought  
Was first by signs to others taught ;  
And thus the natural speech remains  
To these rude children of the plains :  
Yet no more can it therefore claim  
To be with ancient Masonry the same,  
Than stars reflected in the lake  
The glory of true stars can take."\*

The Masonic Temple in Philadelphia appears to be a handsome edifice, built in the pure gothic style. It has buttresses, pointed arches, mullioned windows, rich tracery, and pinnacles of elaborate beauty. A well executed sketch of the façade is now before us. The height is 150 feet, and the length in

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\* Since writing the above, we have met with an account of the Winnebago Freemasons, in a recent number of *Blackwood*, and have transferred it to our own pages.—*Ed. I. F. F.*

front 100 feet. The cost of the ground and the building amounts to 220,000 dollars, or nearly, in round numbers, 500,000 Rupees. The furniture will be an additional heavy item.

Let us hide our diminished heads !

**FRENCH GRAND LODGES AND MASONIC JURISDICTION.**—A list of the Lodges and Chapters working under the Supreme Conseil of France, is given in the *F. M. Magazine* for December. There are 47 of the former, and 10 of the latter. One of the Lodges works in the Sandwich Isles.

“Disputes and dissensions between the Grand Orient of France and the Supreme Conseil,” it is said, “unhappily existed for a long period.” That there should have been such a state of things, is not at all surprising to us. How was it possible to expect that, under such circumstances, there would be no collisions. Two Masonic Governments can no more exercise their functions in the same place harmoniously for any length of time, than can two political Governments. It is partly to avoid such clashing that the English, Scotch, and Irish Masons in Canada, have now ranged themselves under *one* banner, as will be seen on reference to our article on the subject in the present number. And under the head of Masonic Proceedings in England, &c., will be found a fresh instance of collisions between Lodges and Chapters working under different Grand Lodges.

It is a pity that the efforts which have been made to unite the two bodies of Masons in Paris, have hitherto proved unsuccessful. They formerly worked in the same temple; but the Grand Orient has now entered “a new and magnificent hall of its own.” The French Government recognises only the Grand Orient as a legal body. The Conseil does not enjoy any legal acknowledgment. We made a great blunder some time ago in supposing that the latter had no connection with Craft Masonry.

We think this to be a fitting opportunity for explaining why we excepted Lodges attached to Regiments from our remarks regarding intrusive Lodges. A correspondent writes to us from a distance, "I noticed your foot-note at page 9. I assure you that, irrespective of considerations arising from my own connection with the D. G. L. of Bengal, present and past, we feel most warmly interested in its affairs, and will look back gratefully to the fraternal reception and support which were given to us when, it having pleased the G. A. that we should leave our native land, we made our re-appearance in the Masonic world on these shores." A Lodge attached to a Regiment, by which we mean a Queen's Regiment, can have no permanent interest in the soil. One day it is here, and another day it is at the antipodes. The famous old Minden Lodge, attached to H. M. 20th Regt., which distinguished itself at the battle of that name, was once flourishing in the Madras, and then in the Bombay Presidency; and after having been stationed for some time in Canada, it is now, we believe, in the Crimea. It is obvious that such a Lodge must sometimes unavoidably enter territory pre-occupied by Lodges owing allegiance to a different Masonic authority; but the temporary nature of its location at any spot, operates to neutralize in a great measure the colliding elements of both the parties.

**THE ENGLISH MASONIC MAGAZINES.**—The *Freemason's Monthly Magazine*, and the *Masonic Mirror*, are no longer to exist as two distinct publications, but are to be fused into one periodical, bearing both their names. The Brethren in England, we are informed in the December numbers of the respective Magazines, have praised the operations of the editors, and have expressed satisfaction at seeing reports of Masonic proceedings in print, and yet they have not given "that solid support," which would have enabled our cotemporaries to continue to

act independently of each other. On the whole, we are glad that they have combined their resources, although we regret the cause which has compelled them to do so. We fear there is much truth in the following complaint: "The Church, the Law, the Hospital, Arts, Commerce, Manufactures, each community, however small, encourages its own class paper; yet Masonry, the most extensive association known, bound by the closest ties to mutual aid, as well as to public knowledge, forgets its great duties, by not placing its appropriate organ of intelligence upon the very apex and pinnacle of public estimation."

We observe that both these Magazines have been supported partly by advertisements. *We* have relied solely on our subscribers; and their aid, we thankfully acknowledge, has been greater than we had anticipated. We have now readers in almost every part of India in which there are Masons.\*

AN ADDRESS signed by the Masons in Calcutta, will be presented to the Most Noble the Lord Patron, on the 4th of this month. Agreeably to the wishes of His Lordship, who, it is well known, is in a weak state of health, only a small number of the Brethren will wait on him.

\* Agra, Akyab, Benares, Bombay, Calcutta and Barrackpore, Cawnpore, Darjeeling, Dinapore, Etawah, Kirkee, Kurrachee, Madras, Maulmain, Meerut, Mussoorie and Landour, Peshawur, Phillour, Rawul Pindee and Murree, Simla, Singapore, Thayetmyo, Umballa, Umritsir.

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FLIRTATION.—If women were not tacitly taught to believe that all free and cordial intercourse between them and men must mean love, "flirtation" would be a word without meaning. An improved culture for our girls is the true way of exploding this barbarism.—*Tait for Nov.*

## FREEMASONS' HALL ASSOCIATION.

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IN the number for January we gave a general account of the formation of a Committee to devise means for the erection of a Freemasons' Hall in Calcutta.

We did not then explain the *legal* feature of the plan proposed by that Committee. We now proceed to supply the omission.

The scheme of the Committee is dependant on the passing of a law in India, founded on the Limited Liability Act, lately passed in England, entitled "An Act for limiting the Liability of Members of certain Joint Stock Companies."\*

We have examined that Act, and find that no company can avail itself of the Act, unless it be one which, from its nature and constitution, would be entitled to be registered under the English Registration Act. We suppose that if the former Act were to be extended to this country by the local Legislative Council, it would apply to the description of companies referred to. It is necessary therefore to know what companies are thus pointed out, as able to avail themselves of the Limited Liability Act. They are companies established "for any commercial purpose, or for any purpose of profit, or for the purpose of assurance or insurance, except (among others) benefit building societies," &c. But it seems that a company does not come within its meaning, unless it be not only a company whose purpose may be in ordinary language called a *commercial* one, but *also* a company seeking

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\* A Joint-stock Association is to be formed, and styled the "Freemasons' Hall Association," in conformity with the proposed Act of the Legislative Council of India limiting the liability of partnerships.

to make a *profit* by its dealings as between itself and third parties. Thus a company for purchasing land and building on it for allotment to the subscribers, but not contemplating profits from buying and selling for profit as between the company and third parties, has been held to be not within the law. So the building of a corn exchange has been held to be not a purpose which would constitute a company a trading partnership contemplated by the law.

Such being the case, we do not see how, were the law of Limited Liability to be extended to this country, the purchasing of land and building a Masonic Temple thereon for the benefit of the Fraternity in Calcutta, could be brought within its meaning and operation.

Let us suppose the company that is to be established under the expected Limited Liability Act to be represented by the subscribers, who contribute the capital stock with which the land is to be purchased and the building erected. The company lets out the building on hire to the Masonic body, represented by the P. G. Lodge or the P. G. M. That body raise a certain sum annually, not only to pay the rent, but to buy up the shares of the stock-holders of the company.\* When the shares are gradually being bought up, how can the company be considered a trading company? The Act too requires every joint stock company to consist of not less than 25 shareholders. How can such a number of shareholders be continued to the end, when the plan contemplates that those who advance the capital are to be paid off one after another? The last to be paid off may be one shareholder,

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\* The sum of Company's Rupees (80,000) Eighty Thousand is to be raised by debentures of the smallest sum which may be allowed by the said Act, bearing interest at the rate of 7 per cent. per annum.

The surplus of receipts, after payment of interest and charges, is to be handed over to the "Fund of Benevolence," to be applied to the formation of a "Redemption Fund," having for its object the transfer of the capital of the Association by the purchase of shares, and of ultimately making the Freemasons' Hall the absolute property of the Craft.

and it is absurd to suppose he can be regarded as the representative of a joint stock company.

The benefit which the Limited Liability Act is intended to confer on persons wishing to enter a joint stock company for profit, is that every shareholder shall be held responsible for the debts of the company, to the extent only of the portion of his share in the capital not then paid up, with the further security that no execution can issue against him except upon an order of the court. This provision is wholly inapplicable to a society of the kind (if society it can be called) contemplated by the Committee of the Freemasons' Hall Association.

To complete our notice of the law, we remark that, before a joint stock company can be established, three-fourths of its nominal capital must at once be subscribed for, and one-fifth of each share subscribed for, paid up.

Looking at the features of the law, in accordance with and perhaps in the very words of which, the law for India must be drawn up, and considering the objects proposed to themselves by the building committee, we think it will be difficult for that body to say why they wish to wait for the passing of such a law as that in question.

The simple and easy method of going to work is to appoint two or three trustees, to open a loan in their joint names, on the security of the land to be purchased and the building to be constructed therewith; to let them invest the sums received, in the purchase of the land and the erection of the building; to let them hold the property until the loans are all paid off from the rents of the premises; and then require them to assign the premises free and unencumbered to other trustees, to hold the same for the use of the Fraternity.

Let us hope that the building committee will now reconsider the matter, and, instead of waiting for a law not at all applicable to their case, immediately commence operations on the plan just suggested, which is in fact the only one that is really practicable.\*

## EXCLUSION OF WOMEN FROM FREEMASONRY.

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*To the Editor of the Indian Freemason's Friend.*

DEAR SIR AND BROTHEE,—Your worthy correspondent \*, in combating my views regarding the admission of women into Masonry, has not disproved, in my humble opinion, my assertion that the principle requiring ~~our~~ <sup>their</sup> exclusion, forms no landmark of the universal system. With all due deference to the sentiments of Bro. Dr. Mackey, (a giant in Masonry, compared with so humble a pigmy as myself) on the matter at issue, I cannot but demur to various points in the passage from his *Lexicon*, as quoted by \*. To a certain extent, my published opinions are coincident with his, as expressed in my last Masonic Sermon: wherein it is urged that “~~our~~ mysteries, being symbolical of labour, and applying the principles of operative Masonry to mental culture, are scarcely so applicable to women as to men.”

I cannot, however, subscribe to the views expressed in the sentence which runs as follows:—

“The objection so often made by the fair sex, that they are most ungallantly refused an entrance into our Order, and a knowledge of our secrets, is best answered by a reference to *the originally operative character* of the institution.”

As you justly remark in a note to the letter under review, “*was it originally operative?*” The Revd. Dr. Oliver, in many of his numerous and learned writings, emphatically urges, that primitive Masonry in its earliest antediluvian state, consisted in the worship of Almighty God, as connected with the tenets of a pure morality. Must it not, therefore, *on its first formation*, have been *wholly speculative*, and as such, have mainly coincided, in spirit and practice, with the Craft as existing at the present day?

Nothing, of course, can be truer than Dr. Mackey's assertion, that “our ancestors worked at the Temple of Jerusalem: while we are



engaged in the erection of a more immortal edifice, the temple of the mind." But wherein these truths prohibit the admission of women to our mysteries, I cannot discover. The female sex could not, certainly, have "worked at the Temple:" but still they surely *can* work with *us* in our present prosecution of Masonic principles within the recesses of a tyled Lodge. The moral landmarks of Brotherly Love, Relief and Truth, in private life, ennoble and adorn the character of the woman, to as great an extent as that of the man.

The quotations which appeared in my letter to yourself, as inserted in the *Indian Freemason's Friend* for January, were simply intended (in defence of my recently printed assertion, "I know of no law, either ancient or modern, which enjoins the exclusion of women from the Order,") to exhibit the sentiments of eminent Masons, living and dead, as regards the absence of any rule in the statutory laws of our general system, against the admission of women into Masonry. In that seat of liberty, our native land, the perfect equality of woman with man is nobly upheld, except as regards the marriage tie, and the masculine duties of war and politics. Our laws admit the female sex to the privileges of free and independent citizens, and wholly recognise their equality with men in those qualifications which form the glory and bulwark of Masonry. "The chivalric maxim of *place aux dames*," which \* alludes to, has merely a reference to just consideration for the physical weakness of the feminine community, in comparison with the male, and cannot at all affect the question of moral equality between the two sexes.

It may justly, however, be urged by objectors, that our Craft depends not on the laws and usages of particular nations, European or Oriental, but is based on the writings of the old Testament. Let us turn then to the Scriptures of the earlier dispensations, and view therein the general estimation in which woman is held. As regards the possession and practice of all Masonic qualities, do we not find her described as maintaining a footing of perfect equality with man? Are we not furnished with countless instances, in those sacred records, of her deep devotion to the Architect of the Universe; of her fervent charity, her steadfast faith, her earnest hope? Does she not further occupy positions of supreme distinction in the persons of Deborah, and the various prophetesses,

commissioned to declare the will of Jehovah to ancient Israel? Inasmuch, then, as Masonry at the present day, has relinquished the practice of operative architecture, retaining intact (as stated in my recently published pamphlet,) "the speculative principles of our ancient Brethren, as based on the groundwork of Brotherly Love, Relief and Truth," I cannot consider the admission of women to its mysteries and privileges, either as at variance with its own great landmarks, or as inconsistent with the female character. The fact that woman does not generally participate in literary, scientific, and commercial institutions, as well as that our mysteries are chiefly symbolical of manual labour, may fairly be urged in support of the argument that Masonry, perhaps, is scarcely so applicable to women as to men: but still, I think, it by no means demonstrates, that women should *necessarily* be excluded from the Order.

In stating my views on the subject at issue, as those of a single and humble individual, I am fully aware, that a numerous party in our ancient Fraternity, entertain an opinion dissentient from my own. So long, however, as points of this nature are discussed with the courteous and brotherly feeling which distinguishes the letter of your worthy correspondent, they will tend to awaken a spirit of enquiry, (unhappily so rare at the present day,) in members of the Order, and will lead us to distinguish and justly appreciate, more and more, (apart from the special topic in question,) the beauties and benefits of the Masonic system.

I am, dear Sir and Brother,

Your's Fraternally,

THE MASTER OF LODGE "DALHOUSIE," No. 922.

*P. S.*—If it be urged, that a married woman is not an independent agent, and therefore ineligible for admission into Masonry, I would simply reply, that as no man, (according to my view of the matter,) should embrace Freemasonry, (or, if a Brother should continue in active connection with the Order,) without the knowledge and consent of his wife, so the observance of a similar principle between wife and

husband, would remove all obstacles from want of free agency, to a woman's admission into the ranks of the Fraternity.

*Mussoorie, 12th February, 1856.*

\*.\* Whatever may have been the actual imparity of women in the classic countries of antiquity, they seem to have shared equal privileges with the men in respect to mystic ceremonies. The Eleusinian secrets were revealed to the ladies of Greece, and the mysteries of Bona Dea to those of Rome. If we do not mistake, there were more women than men initiated into the latter ; and they kept their secrets well. It was a modern comedian, Mrs. Centlivre, and not Aristophanes, who started up and exclaimed, "The wonder ; a woman keeps a secret !" We think our readers have now sufficient materials before them to form their own opinion on the subject.—*Ed. I. F. F.*

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OCCASIONAL ACTS.—In our judgment of men, we are to beware of giving any great importance to occasional acts. By acts of occasional virtue, weak men endeavour to redeem themselves in their own estimation, vain men to exalt themselves in that of mankind. It may be observed, that there are no men more worthless and selfish in the general tenor of their lives than some who, from time to time, perform feats of generosity. Sentimental selfishness will commonly vary its indulgences in this way, and vain-glorious selfishness will break out with acts of munificence. But self-government and self-denial are not to be relied upon for any real strength, except in so far as they are found to be exercised in detail.—*The Statesman.*

THE SPIRIT IN WHICH WAR SHOULD BE CONDUCTED.—If there be any truth established by the universal experience of nations, it is this, that to carry the spirit of peace into war, is a weak and cruel policy. The time for negotiation is the time for deliberation and delay. But when an extreme case calls for the remedy which is in its nature most violent, and which, in such cases, is a remedy only because it is violent, it is idle to think of mitigating and diluting. Languid war can do nothing, which negotiation or submission will not do better : and to act on any other principle is, not to save blood and money, but to squander them.—*Macaulay.*

## SEVERANCE OF CANADA FROM THE G. L. OF ENGLAND.

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THE Lodges in Canada have taken the important step of severing their connexion with the Grand Lodge of England. Our brother of the *Freemason's Monthly Magazine*, by harping upon only one of the causes which have led to the separation, would seem to lay the principal blame upon the Grand Secretary and the Grand Master, to whom he makes some sour allusions. They are charged, and it appears very justly, with a want of courtesy to the Brethren in the Colonies, in allowing great delay to occur in answering their references and attending to their requisitions. These acts of neglect are accounted for with oblique hits at the predilections of each of those functionaries; the one having a penchant, metaphorically, for opium, and the other for horse-flesh. The editor affects to believe that the Grand Lodge will be removed to Newmarket. Surely, it was not necessary, while pointing out the perfunctoriness of the Earl of Zetland, to allude to his amusements. The great obstacle in the way of business appears to us to be, not the natural laziness, but the venerable age of Bro. White. He has done good service in his time, and he should not be allowed to die with harness on. He was Grand Secretary when Louis XVI perished on the scaffold, when Washington was reposing on his laurels, and when Nelson had not triumphed at Aboukir! A suitable provision should now be made for his retirement.\* What a cosy

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\* The late Bro. Edward Harper, who acted with Bro. White as Grand Secretary until 1838, enjoyed £100 per annum from the G. L. Funds up to the day of his death last year.—*Ed. I. F. F.*

little chamber he must have! Our cotemporary compares it to that which contained "the seven sleepers," and says that it is "drugged with narcotic," and that the only token given of the existence of vitality in the G. L. is—its snore! Perhaps a better description of Bro. White's adytum or dormousetory, may be found in Tennyson's Sleeping Palace, or in the Castle of Indolence. Take the following:—

*"A pleasing room of drowsy-head it was,  
Of dreams that wave before the half-shut eye :  
And of gay castles in the clouds that pass,  
For ever flushing round a summer sky :  
There eke the soft delights, that witchingly  
Instil a wanton sweetness thro' the breast,  
And the calm pleasures, always hovered nigh ;  
But what'ever smacked of 'noyance or unrest,  
Was far, far off expelled from this delicious nest."*

We are of opinion, that even if the Grand Master and the Grand Secretary had been blameless, the separation would nevertheless have taken place for other reasons. Our Canadian Brethren themselves put forward their most prominent reason in the following statement, which, it will be seen, furnishes another instance of the evils of conflicting jurisdictions :

"The first and most important is, the diversity of interests and the want of harmony in action and in working, resulting from the growth in the Province, of Lodges hailing from the Grand Lodges of different countries, thus perpetuating local and national feelings and prejudices, and conflicting interests, and consequent estrangement of affection, amongst the Brethren of an Order that knows no country, and is confined to no race."

The second objection which our Canadian Brethren have to continuing dependent upon the G. L. of England, is the "manifest injustice" of having to contribute to its Funds, out of limited means, in addition to supporting their own Prov. Grand Lodge.

The third objection is, the inconvenience caused by the

delay which occurs in receiving warrants, certificates, replies to official communications, &c. Even the introduction of business-like habits into the Grand Secretary's Office, would not effectually remedy this evil; for there are other distinct objections, of a geographical nature, to which the Canadians refer. Besides, this is a combined movement of English, Scotch and Irish Masons, and the *latter* could not have been influenced by the laches of the unlucky wight whom our cotemporary belabors so heartily.

The last of the alleged grievances is, that the P. G. M. is appointed by the supreme authority in England, instead of by those over whom he rules. The selection, they say, is made without reference to the opinions of the Fraternity in Canada. In Bengal, the *nomination* is virtually left with old and trustworthy Masons in the Province; and it will be seen from what our Bombay correspondent states, that in that part of India, the authorities in Scotland observe the same rule. But our Canadian Brethren will now have "the right man in the right place." It is to their "sweet voices" that their ruler will owe his elevated position; for the office will of course be elective, like that of the G. M. of England himself. We only trust that our Brethren of Canada have not pitched too high their expectations of having gained a practical advantage. Else we shall hear them complaining like our cotemporary of the *F. M. Magazine*, who asks the following questions, to which he may long wait for replies: "Why do not our English Brethren remedy this state of things, and select another Grand Master? We regret that we have the highest authority for stating, that Lord Salisbury will not accept the office; but what prevents the nomination of Lord Yarborough? And why should not the old and most proper rule of relinquishment of the Grand Mastership after every three years, be strictly adhered to, subject to re-election in cases of very well-proved energy and ability?"

It appears that the West Indies are also threatening severance. As the taste for independence spreads, we shall hear as little of intrusive Lodges and conflicting interests in the Colonies, as in the mother countries. How indignant would the G. L. of England be if Scotland were to extend its jurisdiction into London. What fierce remonstrances would be evoked ; and yet with what philosophical composure are intrusions permitted in India and the Colonies.\*

Notwithstanding the establishment of the new Grand Lodge, we are glad to meet with the following statement and resolution, which *must* have been indited by one whose mother *must* have been an Irishman :—“ There has not been, nor will be, the slightest diminishment of respect and fraternal regard to our mother Grand Lodges of England, Ireland, and Scotland.”

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\* It is a strange thing, by the way, that Portugal should be a Province of the G. L. of England !—*Ed. I. F. F.*

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1ST CORINTHIANS, XIII CHAP.—On each side of this chapter the tumult of argument and remonstrance still rages ; but within it, all is calm. The sentences move in almost rythmical melody ; the imagery unfolds itself in almost dramatic propriety ; the language arranges itself with almost rhetorical accuracy. We can imagine how the Apostle’s amanuensis must have paused, to look up on his master’s face at the sudden change of the style of his dictation, and seen his countenance lighted up as it had been the face of an angel, as the sublime vision of divine perfection passed before him. \*\* It is remarkable, that a word and an idea which first appears in the writings of St. Paul, should receive its full meaning and development in those of St. John. To the minds of both these great Apostles, amidst all their other diversities, “ love” represented the chief fact and the chief doctrine of Christianity. Has it occupied the same place in Christian theology or Christian practice at any later period ?—*Stanley’s Epistles of St. Paul, 1855.*

## COLORED LODGES IN AMERICA.

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THE foregoing is the title of a rambling and loosely written article in the *Freemasons' Monthly Magazine* for November last. The purport of the article seems to be that the colored Lodges in the United States are not regularly constituted. According to him (though he does not mention his authority,) "the colored Masons contend that the African Lodge in Boston received a dispensation [warrant?] No. 459, from the G. L. of England, [in 1784, it seems,] and that all other colored Lodges in N. America received their grants of constitution [warrants?] from her." He discredits this statement as improbable, because the G. Lodges of England and Scotland "admitted people of every creed and color." He adds, that G. Sec. Moore had wished to see the document, which is alleged to bear the signature of Thomas Howard, Earl of Effingham; but that the colored Masons refused him a sight of it, and "declared that they desired to be quite independent of all white Lodges, wanted no favour from them, and would not admit a white man as a visitor."

The writer further informs his readers, that a Boston paper of the 18th June 1827, stated, (on the part, it is to be supposed, of the colored Masons,) that "a message had been sent to the G. L. of England to come again and conclude a union with them," and that no answer being received, they had set up for themselves. Whether these incoherent expressions are those of the Boston paper, is not stated, but they are very much in the style of the writer himself.

The subject is continued in the December number of the *Freemasons' Monthly Magazine*. It is there stated, that in June 1845, the Members of the colored Boyer Lodge applied



to the white Grand Lodge of New York to be acknowledged, and that the Grand Secretary, the next year, got the G. L. to resolve, "That the Boyer Lodge was illegal, because the African Lodge, in Boston, had been erected in an *illegal* manner, by the G. L. of England, in the province of the city of Massachusetts, and had been long since cancelled by that Lodge." One or two white Grand Lodges are also said to have pronounced opinions against the admission of "colored people." Petition from the free colored people of Liberia, to erect a Lodge in Monrovia, was rejected, in 1851, by the Grand Lodge of Columbia, a slave district, without the assignment of any reasons. The G. M. of Texas, a slave state, is said to have declared in 1852, at the opening of the G. L.—"that all Grand Lodges of slave states should protest against the admittance of colored people, and urge the withdrawal of dispensations, if such have been given by England." This disinclination to receive colored people is asserted to be not owing to prejudice regarding the tint of the epidermis, but the *status* and deficiencies of the parties. But as was to be expected, it seems to prevail most in the slave states.

The writer thus closes his article: "From these facts, it appears to be evident that *no perfect, just, and lawful Lodge of colored people exists in the United States of North America.*"

We notice these articles to introduce to our readers the Book of Constitutions of the G. L. of Colored Masons of the State of New York, published in 1851, a copy of which is now before us. It is dedicated to Bro. Crucefix, "our most distinguished, enlightened, and affectionate Brother Mason, a member and an ornament of that most distinguished and illustrious body of the ancient Fraternity of Free and Accepted Masons, the G. L. of England, the mother of us all," in token (among other things) of his being "a pattern of love and fidelity to all true and worthy Freemasons, of every nation, color, and clime throughout the universe." Among

the masonic emblems round the dedication, are effigies of a white and a colored mason, the former holding a trowel, the latter a plumb-rule, very significant of the desire of the publishers not to dissociate themselves from the white masons.

The introduction to the volume gives the following account of the objects aimed at in the publication :—

“Inasmuch as Freemasonry among colored men in the United States of America, has frequently of late been made the subject of comment and enquiry, by the Grand Lodges of many of the States of the N. American Union ; and inasmuch as it has been asserted, that there never was any charter or warrant granted at any time, by the G. L. of England, to Colored Masons, in the United States of America, and that no such does exist : we now give the correct information, to all Freemasons, as to the facts in the case, on good and sufficient authority.”

The statements made are these. The warrant under which the first African Lodge (so called) was formed in N. America, was granted by the G. L. of England, A. D. 1784, No. 459, and signed by Rowland Holt, D. G. M., and countersigned by William White, G. Secretary. It was established, in the same year, in Boston, Mass., and is “the mother of all the Colored Lodges in the United States.” On the Revolution, it constituted itself a G. L., following the example of all the other Lodges of the States, and granted charters for the formation of other Lodges. It could not unite with the white Lodges on account of the prevailing prejudice against color.

The Lodges in the different States appear to have in like manner, constituted themselves Grand Lodges in their respective States. The G. L. of New York was formed in 1848, by the union of three Lodges of that State. It prepared Articles of Union between the Colored G. Lodges of different States, on the 12th June 1850, *same year*, to which the G. Ls. of the States of Pennsylvania acceded on the 28th idem, and those of the States of Delaware, Maryland, and New Jersey, respectively, on the 1st, 19th, and 24th July following.

The introduction is followed by the well known "Summary of the Ancient Charges and Regulations" and the "Ancient Charges." Then follow the Constitutions, substantially the same as ours. The S. W., J. W., Sec., and Treas. are elected at the same time and in like manner as the W. M.

We conclude this notice with stating, that the G. L. of New York make an appeal to the "Brethren of the mystic tie, throughout the world" in these words, which shows that the parties who make it, at least, are not desirous of being exclusive :—

"We hope that you will acknowledge and receive our Colored Brethren, bearing our Certificates of membership, into your Masonic fold, if, after a due examination, they should be found worthy ; and give them, should they require it, all the instruction and advantages for the good of the Craft, that the faithful and upright Brother so richly deserves from so large and extensive an Institution, as that of the ancient order of Freemasonry."

KILWINNING.

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THE WINNEBAGOES OF AMERICA.—In the centre of the village stood the medicine pole ; and near it a long oval bower, which, from its position, was probably the medicine tent, in which are performed those singular rites that, Free Masons affirm, connect the Winnebagoes with their Fraternity. It is certain that there is a society in the tribe, the secret of which is kept most sacred, *and one object of which is to relieve the poor*. The members of this society, or medicine-men, are held in very high estimation by the tribe. They enjoy this distinction by virtue of possessing the medicine stone, which they are supposed to carry in their stomachs. When new members are to be initiated, this stone is vomited up, and placed in the medicine bag, and the candidates for admission are struck with it upon the breast, and, from all accounts, are thus thrown into a sort of mesmeric sleep, during which they are supposed to learn the mysteries of the society, and on awaking from which they become medicine-men, with the stone in its proper locality. —*Blackwood, for August 1855.*

## THE FREEMASON.

BY GOETHE.

*(Translated by Carlyle.)*

The Mason's ways are  
A type of existence ;  
And his persistence  
Is as the days are  
Of men in this world.

"

The future hides in it  
Good hap and sorrow ;  
We press still thorough  
(Naught that abides in it  
Daunting us) onward.

And solemn before us,  
Veiled, the dark portal,  
Goal of all mortal :  
Stars silent rest o'er us,  
Graves under us silent.

But heard are the voices,  
Voice of the sages,  
The world, and the ages ;  
Choose well—your choice is  
Brief, and yet endless !

Here eyes do behold you,  
In Eternity's stillness ;  
Here is all fulness,  
Ye brave, to reward you :  
Work, and despair not !

## DEGREES UNRECOGNISED BY THE G. L. OF ENGLAND.

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*To the Editor of the Indian Freemason's Friend.*

DEAR SIR AND BROTHER,—It was only yesterday that I became acquainted with the *Friend*, and I have been so pleased with the five numbers I have perused, that to shew my good will towards it, I venture, upon the strength of your invitation, to make a few remarks upon a subject of great importance to the Craft in general, in the hope that, should you approve of my views, you will advocate them in the pages of your periodical. It has often struck me, that the great impediment to the progress and efficiency of Freemasonry in the British Empire, is the want of uniformity of working, and the estrangement thereby entailed among the Brethren.

The Grand Lodge of England, as you observe in your October number, recognises only “three degrees and no more, *viz.*, those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the supreme order of the Holy Royal Arch.”

The Grand Lodges of Scotland and Ireland recognize, in addition to the above, the Mark Master's degree, the Past Master's, the Super Excellent, the Red Cross, and the Knight Templar.\*

Now, it must be evident, that these degrees are either a part and portion of true Masonry, or they are spurious.

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\* We refer our correspondent to pages 39 and 40, vol. II. of the *I. F. F.*, where the following passages occur:—“In Scotland, the R. A. is as distinct from the Craft, as the Craft is from Knight Templarism in England.” “While in Scotland, the G. L. recognizes no degree beyond that of a M. M., in England they recognize also the R. A. ; but if you step across the water to Ireland, the G. L. there recognizes all the degrees, including Templarism, up to the 33d degree.” See also Bro. Warren's remarks under the head Masonic Proceedings in England, &c. in the present number.—*Ed., I. F. F.*

If they belong to the former class, why should those lodges which act under the authority of the Grand Lodge of England, be precluded from participating in the light they diffuse on our mystic art ?

If they are of the latter denomination, they should at once be cast away.. Such excrescences should be forthwith lopped from off the parent tree.

It remains now to point out the means by which such a desirable end might be obtained. There is one plan which appears to me to be simple, easy of performance, and likely to produce a satisfactory result. Let twelve or more Masons of known integrity and deep research in our mysteries, be appointed by the Grand Lodge and Brethren of England, and a similar number by the Grand Lodges and Brethren of Scotland and Ireland, thus representing the two systems by equal numbers. Let these twenty-four or more Brethren, at their first meeting, appoint their Chairman, and proceed to examine conscientiously and minutely into the momentous question which it will be for them to solve. Let their verdict determine which is the correct system ; which is in accordance with the true principles of Masonry ; what part should be adopted, and what rejected ; and this being determined by a majority of votes, let all English Freemasons, including of course Scottish and Irish, conform to the Rules, Regulations, and appointed workings of a Grand Lodge of the United Kingdom.

By such measures, that influence would be obtained over Masonry diffused over the globe, which is at present denied us through the want of unity, and English Masons would then be enabled to promote, with good will towards all men, the prosperity of that glorious system to which it is their proud privilege to belong.

I remain, dear Sir and Brother,

Your's truly and Fraternally,

R.

*Singapore, 13th January, 1856.*

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## MASONIC PROCEEDINGS IN ENGLAND, GERMANY, AUSTRALIA, &c.

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ENGLAND.—LONDON.—*Supreme Grand Chapter*.—At a quarterly communication held on the 7th November, “a Charter was granted for a Chapter to be attached to the *Dalhousie* Lodge, No. 922, of Mussoorie and Deyrah, in the East Indies, to be called the Chapter of *St. John the Baptist*, and to meet on the third Tuesday in June, July, August, and September. The Principals named were Comps. T. Cartwright Smith, Z., W. R. Ford, H. and J. Abercrombie, J.” It was presented that “certain circumstances had arisen in Nova Scotia and Canada, respecting the Mark Degree, by which the Warrants and Chapters on the Registry of the G. L. of England were brought into collision with those held under the Irish and Scottish Registries.” After a discussion, seven Companions were appointed to assist a Committee of the Lodge of General Purposes, in considering whether the “Mark” was a part of ancient Masonry, and if it was, whether it ought to be attached to the Craft or the Arch. Comp. W. H. White, one of the Members of the Committee, having recently taken the “Mark” in an Irish Lodge in the Isle of Wight, was of opinion, that it was a part of Craft Masonry, though in Scotland he understood it was a portion of Arch Masonry. Bro. Warren, having taken the Mark in Scotland, begged to be allowed to correct Br. White. “The Masons of Scotland did not consider the Mark as a part of Arch Masonry; but inasmuch as the G. L. of Scotland acknowledged no other Masonry than the *Blue* or Craft, not even the Arch, as in England, the Grand Chapter, which was a perfectly independent body from the G. L., issued Craft warrants enabling Lodges to be formed for granting to regular Masons the degree of Mark and Past

Master *only*, as without being Members of those degrees, no Brother could be exalted into the R. A., to which they naturally led."

DEVONSHIRE.—*Lodge of Sincerity*, No. 224.—*Plymouth*. The members of this "aristocratic Lodge" were in a sad predicament at a recent meeting in St. George's Hall, Stonehouse. While they, "the *elite* of the neighbourhood," were conferring the F. C. Degree, there were two public entertainments going on in the building at the same time, *viz.* an exhibition of "Thioden's Theatre of Arts," and performances on the light fantastic toe by the pupils of a Dancing Academy. The greatest nuisance of all was an abominable instrument called "Thioden's Cavalry Band," the description of which leads us to believe that each of its blasts must have been enough, like Sir Richard Steele's poetry, to

" Rend with tremendous sound the ears asunder,  
With serpent, trumpet, ophicleide, and thunder."

Now would be heard the voice of the Worshipful Master, then the noise of sixteen trumpets announcing the entrance of Napoleon, and then the lively strains of some polka or quadrille. This was too much for human endurance! The W. M. was compelled to curtail the ceremony, and "the Lodge being closed in form, the Brethren, unable longer to stand the powerful nature of the musical entertainments so unexpectedly prepared for them, retired unrefreshed to their respective homes, there to sup at their own proper costs and charges!" Although two of the Brethren were proprietors of the Hall, it was resolved that the Lodge should be removed to a private place of meeting.

*Lodge of St. John the Baptist*, No. 83.—*Plymouth*. A Brø: Mullens, publisher, who had just been initiated, informed the Brethren in a speech (the substance of which is given in both the Magazines) that he had always been an ornament—yes, an ornament—to the society in which he had hitherto moved, and that he had no doubt—oh no—that he would conduct himself



to the satisfaction of the Brethren. He did not say whether he had been useful as well as ornamental.

LANCASHIRE.—*Lodge of Perseverance*, No. 432.—*Blackburn*. “After the usual business of the Lodge, the Brethren listened to a lucid exposition of a scheme for establishing a Benevolent Annuity Fund for the Province.”

OXFORDSHIRE.—*Apollo University Lodge*, No. 463.—*Oxford*. There seem to be several Lords in this Lodge. On the 7th November, Viscount Howard, eldest son of the Earl of Effingham; Viscount Vaughan, eldest son of the Earl of Lisburne; the Hon’ble Augustus Bamfylde, eldest son of Lord Poltimore; and Messrs. Brassey and Hitchings, were initiated. We do not understand the following passage. “On the motion of Bro: Lord Lincoln, seconded by Bro: Cox, Bro: Captain H. Bowyer, the P. G. M. for Oxfordshire, was unanimously elected a joining member.” Why should a “joining member” be proposed and elected at the same meeting?

WARWICKSHIRE.—The P. G. L. was held at Alcester, on the 23rd November, at 1 o’clock; the Rt. Hon. Lord Leigh, P. G. M., presiding. At the banquet, allusion was made “to the munificent offer of land which the Noble Lord had made to the Reformatory Committee, of 30 acres.” According to the reporter, “a more popular man, or Mason, does not exist.” Lord Leigh proposed the health of Bro: Lane, the Chaplain, and thanked him for his “excellent sermon.”

WILTSHIRE.—The P. G. L. met at Calne, on the 6th November. Bro: D. Gooch, who presided, stated that the P. G. M., Lord Methuen, was “doing his duty to his country in a foreign land, having left the comforts of his home, and the enjoyment of a fine property, in obedience to that call.” He also mentioned that, during the past year, he had received from four Lodges of the Province £146, and from other Lodges £31, for the Girls’ School. After the transaction of business, the Brethren proceeded to church, and heard a sermon preached

by Bro : Roberts, on the text, “ By their fruits ye shall know them.” The following are extracts from the discourse. “ Masonry neither arrogates perfection to herself, nor does she presume to place herself on a level with revealed religion.\*\* How many that have left these shores within the last year, have felt the bond of their union strengthened and sanctified. How many has the mystic tie that links us to each other, drawn still closer in the bonds of affection, in the camp, in the field, in the trenches, and in the lonely night-watch. And if amid the daily peril of shot and shell, he looked manfully forward to dying a hero's death, the pang has been lessened by the reflection, that he has found one faithful heart that would pay the last sad tribute to his memory, and like the weeping followers at the burial of the old prophet of Bethel, would mourn over him, saying, Alas ! my brother !\*\* Let us only remember, that the Christian's duty is the Masonic duty, that Freemasonry has done little for us if it have not gone beyond obtaining possession of the secret and privilege of claiming Brotherhood. Your having become members of our Order, imposes upon you the discharge of higher duties, and the obligation to do good whenever occasion offers. The world looks to you for this ; *and where a Mason forgets his duty, then the Order suffers, and they that trouble us, will rejoice at it.\*\** In your intercourse with the world and with each other, let your profit appear unto all men ; show what Freemasonry has done for you in increased meekness, gentleness, and brotherly kindness, one towards another. And whenever the evil promptings of your own heart would lead you to act in any spirit contrary to that which you were taught on the floor of your Lodge, pause and reflect, that the Mason who errs wilfully, is a traitor to his Order, and disgraces the badge he wears.”

YORKSHIRE.—*St. George's Lodge, No. 298. Doncaster.* “ A very interesting and instructive conversation took place at a meeting of this Lodge in October, on various subjects,

such as the difference of ritual, and the true meaning and pronounciation of certain words well known to Masons."

*Lodge of Harmony*, No. 874.—*Bradford*. The celebration of the 50th anniversary of Bro: R. M. Scholefield's initiation into Masonry, took place at this Lodge on the 15th November.\* The Brethren were anxious to present him with a testimonial; but he would accept only of "a congratulatory address and a banquet of a frugal character." The following is a portion of the venerable Brother's reply: "Fifty years have now elapsed since my first introduction into Freemasonry. Death, the great leveller of all human greatness, has, during this period, removed numbers of my Brethren from this mortal state of existence, I hope to another and a better world; and *I only* (through the protection of a kind Providence) am left to be thus honored." After an illustration of Craft principles, "several charitable votes were unanimously passed, as fit concomitants of this eventful meeting."

GERMANY.—HAMBURG.—The G. L. of this place is under the direction of Bro. Dr. Buck. "Several Masonic works have been edited, as the Instructions and Expositions of the Masonic Catechism, and a Masonic Song-book."

HANOVER.—The Lodge *Frederic* received the following communication from the G. M., Bro. Viscount von Bentinck: "His Majesty the King, our most gracious protector, has commanded me to present to the Brethren here assembled, his royal greeting. His Majesty has especially mentioned the Brethren of the Lodges of Oldenburg and Bremen, and charged me to bid them welcome here, and to join therewith the hope, that the Brethren may view this salute as a proof of the sincere interest which His Majesty takes in Masonic principles and proceedings. His Majesty recommends the Brethren and the Order in general, to the protection of the Almighty, who will assist us in our works dedicated to the welfare of mankind, and trusts that He will shed His benign influence over us."

ADELAIDE.—(*Australia*).—A Royal Arch Chapter being held in April last, the Masonic Hall was brilliantly lighted with “splendid chandeliers and countless wax lights,” and was decorated with “the mystic embellishments of the Craft.” “At the eastern end, there was “a canopy of crimson silk velvet, surmounted by a cornice exquisitely painted with Masonic heraldry.” “Three thrones of elaborately carved oak, covered with blue silk plush,” stood on a platform which was spread with red cloth; and above them waved the banners “of the cohorts of Judah, Reuben, Ephraim, and Dan, and the mystic banner of the Chapter.” The floor of the hall was covered with mosaic, displaying appropriate painted devices.

The Brethren of the *Lodge of Unity*, No. 872, and of the *Adelaide Lodge*, No. 341, met at Port Adelaide on the 18th April, to celebrate the festival of St. John the Baptist. “A handsome silver goblet” was presented by the members of No. 872, to Bro. French, and a “handsome cut-glass goblet” was presented to that Lodge by Bro. T. F. Smith. The latter was “beautifully engraved with various Masonic emblems, &c. and the following inscription: Presented to the *Lodge of Unity*, No. 872, by Bro. T. F. Smith, 1855.”

HOBART TOWN.—On the 25th June, the festival of St. John the Baptist was celebrated by the *Tasmanian Union Lodge* No. 781, and by the *Tasmanian Operative Lodge*, No. 3, 4, '5. The Brethren of the latter were entertained by the Chamber Band of the 99th Regt.

JAMAICA.—On the 14th June, an address was presented by the *Metcalf Lodge*, No. 746, to the late Bro. James Silk Buckingham, Past Master of the Lodge.

CANADA—(*West*) *Knights Templar*.—The Provincial Grand Conclave for the Province of Canada, was opened at Kingston, on the 9th October, by Frater W. J. B. McLeod Moore, by virtue of the Patent granted him by the Grand Master of the Order in England.

## SINGAPORE.

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**LODGE "ZETLAND IN THE EAST" NO. 749.**—The members of the above Lodge held their annual Masonic Festival on Thursday, the 27th December, at their temple in North Bridge Road. The Brethren assembled at half-past 4 o'clock P. M. to assist at the installation of the new Master Elect, the Worshipful Brother Cursetjee Frommurze, which ceremony was performed in due form, according to the ancient rites, by the Worshipful Brother W. H. Read, officiating Past Master of the Lodge, assisted by the other installed Masters present, Brothers Leisk, Cumming, and Smith. The members of the Lodge were then again admitted, and advanced in procession to pay due homage to their new Master, and to tender him the customary assurances of honor and obedience by the usual salutations in the three Degrees according to their respective ranks.

This interesting and imposing ceremony being concluded, the new Master entered upon the duties of his office, by investing the officers of the Lodge appointed for the ensuing year, who were severally conducted to the pedestal, presented to him, and decorated with their respective insignia with the usual forms, viz :—

Brother H. T. Marshall,	Senior Warden.
„ W. Ormiston,	Junior Warden.
„ J. C. Smith,	Treasurer.
„ H. W. Wood,	Secretary.
Brother J. Baxter, .	Senior Deacon.
„ R. B. Read,	Junior Deacon.
„ F. M. Goss,	Inner Guard.
„ J. E. Laville,	Organist.
„ Kraal, }	Tylers.
„ C. Perreau, }	

The newly installed Master was then proclaimed by the Past Master, and saluted with the honors of Masonry by all the members present; and the same token of fraternal regard and respect having been given to the officers of the past year, the other necessary business of the meeting was proceeded with. The Lodge finally closed at half-

past six o'clock, when the brethren were ushered into the Banqueting Room, and sat down to a very sumptuous entertainment provided for the occasion. The very best of ammunition, both material and deliquescent, had been furnished by the Stewards, and the arrangements in every respect had been made complete and satisfactory.

The room had been very appropriately and tastefully decorated with masonic and national flags, in which the ensigns of England, France and America were conspicuous. This part of the duty had been done by Brother Robson, assisted by the experience and good taste of an esteemed brother from the United States. Fifty-three brethren sat at the table, including visitors and foreign guests, and the following were the principal toasts of the evening.

1. The Queen, a Mason's daughter. By the W. Master.

Air—*"National anthem."*

2. The Three Grand Masters of England, Scotland and Ireland.  
By the W. Master.

Air—*Mason's March.*

3. Our newly installed Worshipful Master. By the Past Master.

Air—*"Cheer, Boys, Cheer!"*

4. "The Ladies, and especially Masons' Wives and Daughters."  
By Brother F. M. Goss.

Air—*"Here's a health to all good Lasses."*

5. The Worshipful Brother Cumming. By W. Brother Read.

Air—*"Auld lang Syne."*

6. The Past Master, Members and Officers of the past year. By Brother H. T. Marshall.

Air—*Hark ! I hear the Warden call !.*

7. Brother Wm. Scott and all absent Brethren. By Brother Smith.

Air—*Burns' Farewell.*

8. The Worshipful Brother Bradley, and the Craft of the United States.

Air—*"Hail Columbia !"*

9. Our Sea-faring Brethren. By the Past Master.

Air—*"Hearts of Oak !"*

10. Our Brethren in the Allied Armies and Navies of Europe.  
By W. Bro. Read.

Air—*"Partant pour le Syrie."*

"Our visiting Brethren," "Our foreign brethren" and other congenial toasts and sentiments, were proposed in the course of the evening, and were received with applause and enthusiasm ; and the interest of the meeting was very much enhanced, in the first place, by the presentation to the Worshipful Brother James B. Cumming of a very handsome piece of plate, which had been subscribed for on his departure to Penang some time ago, and which had been delayed by the fracture on its passage Overland, of some parts of the glass-ware belonging to it. These having been recently replaced, this fitting occasion was availed of to present it to him, which was done by the W. Brother Read in a complimentary and very appropriate address ; to which Brother Cumming replied with much feeling, and expressed his deep sense of the flattering manner in which the Brethren had rewarded him for the services he had had the happiness to afford them. The second prominent hit was a letter addressed to Brother Smith by the W. Brother Bradley, and read by Brother Smith when explaining Brother Bradley's inability to attend the festival. The letter was an admirable production, and set forth in eloquent terms the talented writer's high estimate of the Craft, as the bond of universal love which knows no distinction of nation, politics or religion, and unites all its members throughout the globe with one great tie of brotherhood. The letter concluded by assuring the members of 748 of the cordial esteem with which they and their Lodge were regarded by their Brethren of the United States, particularly by the Members of Hiram Lodge, No. 1. of Massachusetts, to which he belonged. This letter was received with reiterated proofs of approbation, reciprocating warm feeling, and personal regard. The next element of success was a clever speech from Brother Laws, a seafaring Brother from Newcastle, who, in the course of a very excellent address, related the difficult circumstances he had been placed in at the commencement of the present war, when his ship stranded near the Sulina entrance of the Danube, and on which occasion he had received most important and valuable assistance from the Russian Commandant of a neighbouring fortress, to whose brotherly help he was indebted for the means of returning to his native land with ease to himself, and satisfaction to his owners. This and several other well-known instances which have occurred in the Crimea, most admirably illustrate the value of Free Masonry, which is calculated thus to soften

the disputes which embitter life, and make even the scenes of savage war adorned with pictures of kindly offices and brotherly love, amongst those who, but for such a tie, must have been natural enemies, and in all probability unsparing foes.

The harmony of the evening was greatly promoted by some good songs by several of the brethren, and particularly by the musical performances of Brother Laville, the Organist, and of two of the guests, Brother E. Franke, and Mr. C. Hewetson. It would be difficult to imagine the success of a party more complete; the enjoyment was perfect; the hilarity unalloyed by a single cause of regret; and the Singapore fraternity may be congratulated on this true model of a happy meeting. It must however, be remarked, that this success was greatly secured by the careful avoidance of those small jokes which, however well intended, have seldom failed to produce discord, and at other parties, within the memory of existing inhabitants, have marred enjoyments which, but for disturbances gradually produced by childish pleasantries, would have been as complete and happy as the delightful gathering of which the above is a brief description.

**INSANITY.**—The malady which we term insanity, is probably less a specific disease, than the extreme form of nervous suffering. The infirmity so terrible in its climax, may, in its milder stages, be familiar to us all. Before the absolute loss of reason, the mind passes through various stages of morbid irritability. The germinating disorder indicates itself by many premonitory symptoms, and prompt treatment may easily and decisively arrest it. Long prior to what we will term *overt* insanity, disease of the brain may have commenced. How far wild and eccentric habits may arise from temporary excitement, to subside when the stimulating occasion is withdrawn; or how far they may express a positive and increasing malady—how far those incipient stages which precede actual insanity, may modify the nature of criminal actions—how far the gradations of disease may affect the moral consciousness—and where the line of division commences between responsibility and fatuity, are all points that claim the deepest attention of the Legislature.



## MASONIC TEMPLE IN PHILADELPHIA.

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*To the Editor of the Indian Freemason's Friend.*

DEAR BROTHER,—At a time when the subject of erecting a Masonic Temple is being agitated in Calcutta, perhaps the enclosed account of the dedication of a new Masonic Temple in Philadelphia, U. S. A., may be interesting to your readers.

Yours Fraternally,

BOSTON.

*January 14, 1856.*

PHILADELPHIA, SEPT. 28, 1855.

*To the Editor of the Boston Journal.*

The Fall River, Stonington, and Norwich boats were all thickly crowded on the 24th, on account of the excursion of a *thousand* Sabbath School teachers to New York ; and never was recreation more deserved than by these benevolent guides and friends of children. I saw several of the excursionists on board the Plymouth Rock, in the Stonington line, and the voices of many a cheerful couple seemed to diffuse gladness around them. In this large boat we scarcely felt the undulation of the sea ; the night was uncommonly brilliant, it was an eve of the full moon ; and a gentle breeze just ruffled the water. I left my berth at four in the morning, to gaze on the surrounding scenery—to watch the lights on the distant shores—to look at sails slowly laboring along as we went swiftly by them—and to gaze at Orion and the planet Jupiter shining in a clear blue sky, as the moon verged towards the West. It was a beautiful night, and there was a long gleam on the sparkling waves, marking out a broad tract of light

for miles as we rushed onward in the bright path I have never seen it more calm on the Sound, nor the weather more auspicious.

On our arrival at Philadelphia on the 25th, we found the hotels and public houses crowded, but we secured pleasant anchorage at the Girard House. A number of Bostonians were there. By the aid of a brother, I obtained admission in the afternoon into the new Masonic Temple : though, on account of arrangements which they were making within it, the doors were closed to the numerous and impatient visitors from abroad.

The temple now ready for consecration lies on Chesnut street, 100 feet in front, and Filbert street in the rear at a depth of 178 feet, having been erected on a lot belonging to the Grand Lodge of Pennsylvania, where they had built a room in 1811, which was destroyed by fire in 1819 ; again they erected a temple on this spot, and having been offered \$120,000 for the lot in 1852, they refused to part with it, and wisely decided to pull down the old and erect this new temple ; and a better investment of capital was never made.

The present structure was begun only two years ago, and surely this gigantic edifice was finished with great celerity. There was no small energy of action in the building committee, architect and operatives ; for in the short space of only two years, a most splendid, lofty and finished dwelling for the Fraternity—a temple of surpassing beauty, has loomed up far above all contiguous buildings, with a grandeur unequalled in this country. It is admired by all classes of society. To give a full description of such an edifice would carry me beyond the bounds of a brief correspondence, even if I could do the subject justice. The facade stands gloriously before the public eye ; its site is conspicuous. The temple is of the gothic order, built of brownish sandstone. Its vaulted, stained-glass windows of pointed arch, with the delicate tracery and rich carvings which surround them—the central turret one hundred and forty feet from the ground, now equalling the height of the Girard College, and the alternate high and low pinnacles on each side of this tower, give to this front a sublime and cathedral appearance, resembling the venerable structures of mediæval history.

My kind friend led me over all the rooms and halls, and up many a broad flight of stairs, some of which I knew by their winding way. We entered the Grand Lodge hall, the Royal Arch room, the Lodge room,

the rooms for committees, officers and business, the ante-chambers, the banquet saloon, and the hall where the encampment will assemble ; every part was admirably contrived for the labor of the craft, and the convenience of the brethren, and very happily illustrated wisdom, strength, and beauty in the internal as well as external workmanship. I never saw a room of such exquisite finish and grandeur, as the hall of the Grand Lodge ; one hundred feet in length, forty-two in width, and lofty in proportion, it strikes the eye as you enter it, with majesty. Here the architect has developed his rich taste, and the workman put forth his skilful hand. The high, stained-glass windows, the fresco adornment, the tall pillars, the richly wrought canopies over the official chairs, the various statues emblematical of Masonic virtues, the wide central floor, and dais crowning the long steps, and the large retreating gallery over the entrance, are among the prominent features within my recollection ; for I had no time to make minutes ; and who can do justice to a theme like this, with the *coup d'œil* of a fading, fluctuating memory ? In such a place I could have spent hours in study of each part and parcel ; and then how poor would be my humble description of this magnificent room. The admiration of all the beauty and taste of Philadelphia, who have visited this spot, would bear me out in the most gorgeous and glowing descriptions ; while the scientific architect might exclaim, “ Oh that some Ruskin, that great word-painter of beautiful architecture, was here to do justice to our art and labors.” It has been said by some who have seen this hall, and compared it to the splendid Lodge rooms of royal or imperial magnificence in England and France, that Europe can boast of nothing of the kind more exquisitely finished.

The hall for the Royal Arch Chapter is also most splendidly finished. The blue, purple, red and white curtains were commodiously and permanently located, and in the highest story above all is the encampment room, with its richly carved stalls for the Knights of the Red Cross and Knights Templars, which is excellently arranged, though not quite finished. We ascended to the central tower, from whence a wide view of the flourishing City of Love and surrounding country, and especially of the Girard College, lay before us. The brethren began to assemble at their various places of rendezvous at 7 o'clock in the morning, and a procession was formed at the old Masonic Hall, on Third Street, and com-

menced its march soon after 9 o'clock. The number of brethren has been variously reckoned ; the lowest estimate was 3,498, the highest 5,600 ; but, 4,500 extra aprons were purchased for the occasion, and there can be little doubt that 5,000 would come nearer to a true calculation. With the exception of the clothing of the Grand Lodges, and their delegates from different States—not exceeding 200—all the brethren were arrayed in uniform—black hats, black stocks and black dresses, white leather aprons trimmed with blue, blue scarfs, and white gloves ; and no canes nor banners were allowed. Divested on this occasion of the usual gorgeous regalia, the procession attracted universal notice by the similarity of their apparel and great simplicity of decoration. I never saw a more beautiful parade, nor finer looking men. Could the spirit of Sir William Penn have descended from the skies—where that good man no doubt is—and behold in his own city such a Masonic procession, he would have wished to stop and take the Degrees of the “mystic tie” before his return to his home in Heaven.

The line was formed in double ranks, left in front ; there were twelve bands of music—the finest in Philadelphia, besides a band of the Grand Lodge, in Masonic regalia. Soon after nine the procession was in motion, and marched on the broad sidewalks through opening columns of spectators, densely packed, of every age and form, while every stand, jutting foothold, and elevated spot of vision, were crowded with heads and eyes—children pointing with their fingers, beautiful mouths smiling, and grace and elegance leaning at the doors and windows in silence and admiration as we passed. It was a holiday in Philadelphia. Every store, office, bank and court-room were closed, and the numerous streets in which we marched were filled and crowded and jammed with spectators—all kind and quiet, no noise nor mark of disrespect arose in any quarter. Whatever might have been the difficulties and persecution of the Order in by-gone years, nothing could be more popular than Free Masonry now in Philadelphia. All classes seemed to vie in their civilities and kindness to the whole fraternity. In some streets banners and flags were spread over the way, and in the evening Arch Street Theatre was brilliantly illuminated. There were 200 of the city police on duty, and they kept excellent order ; but we saw no unfriendly looks or turbulent movements in all our lengthened march. Once a crowd of boys burst

out in a thunder of shoutings, but it was only a salute to the Grand Lodge of Massachusetts, there so fully represented ; and where we passed we often heard notes of admiration from the ladies ; for the Grand Lodge of our State made a noble display.

Under the Grand Marshal, Jacob Laudenslager, and his eighteen assistant marshals, the procession marched up Pine to Board street, to Spruce, to Twelfth, to Walnut streets, and thence to Independent Square, on reaching which they made a halt and countermarched, and it was nearly three-quarters of an hour before the Grand Lodges in the rear and the orator of the day, reached the platform erected in the centre of this great Square. Independent Square is a large and noble area in the heart of Philadelphia, shaded with many tall trees, and supplied with walks. It appeared large enough to hold 50 or 80,000 people, yet we had no trouble from the immense populace, who stood outside. Opposite the erection for the orator and Grand Lodge, was another large platform for the orchestra, and they gave us some admirable pieces of music.

It was twelve o'clock before the Grand Chaplain of Pennsylvania, the rev. John Chambers, offered a fervent and appropriate prayer ; and observed that he prayed for the President of the United States and men in authority,—as every true clergyman ever ought to do, on all the occasions—remember our rulers. The orator of the day, R. W.ether Dr. James King, of Pittsburg, Penn., then gave an admirable and appropriate address. It was just what the occasion required ; not too long, well delivered, and evincing a man of fine taste, education and principles. He well deserved the happy toast given him at the banquet, the evening :

*“ The Orator of the Day. We honor him as an Orator, esteem him as a Man, and love him as a Mason.”*

After the grand chorus by Haydn was performed in a masterly manner, the benediction was pronounced by the Rev. George H. W. Ducachet, and the procession was again formed, and passing round the square to Walnut street, thence to Fifth, up Arch, thence to Seventeenth, and thence to Chestnut street, arrived at the new Temple, and countermarched, the Grand Lodges and part of the brethren entering the Grand Lodge Room. There the Rev. Dr. R. D. Morris, G. Chaplain, made a fervent prayer, and the officers took their seats amidst the thick array

of rank on rank of assembled brethren standing on each side of the central floor. The Grand Lodge was then declared duly opened. An original ode was admirably sung in the gallery by the band. The ceremonies of dedication were now performed in due and ancient form, in a most solemn and interesting manner, full of moral and sacred allusions, and never to be forgotten by those present. The grand Hallelujah Chorus of Handel seemed to thrill every heart as it feelingly and melodiously resounded along the concave ceiling of that great hall, and rose from the voices and souls of the accomplished choir of Masons in the gallery—for Masons claim music as one of their own *seven* sacred arts and sciences. The consecrating prayer was by the Rev. John Chambers, G. Chaplain, and the invocation by Dr. Ducachet, spoken of before. It was past four before the ceremonies were completed.

The banquet was at six o'clock, when the guests met in the Grand Lodge room, lighted up in a most brilliant manner from the splendid lamps and gorgeous chandeliers. At seven they entered the banquet saloon, and sat down to a feast of every luxury the season could afford, or refined taste array. The company was necessarily select, and many were inevitably disappointed. It could not be helped in this place. A marquee in some large field out of the city would have been the only remedy. Representations of the Grand Lodges of Massachusetts, New Jersey, Delaware, Maryland, Virginia and South Carolina were present, and also of the District of Columbia. Seven officers were invited from the Grand Lodge of this State. The M. W. Grand Master of Pennsylvania, James Hutchinson Esq., presided, assisted by his wardens.

I will not attempt to repeat the toasts. They were more pointed and interesting than toasts usually are, but few toasts will bear repetition; they must be drunk like champagne wine, while they effervesce. But in the responses, some excellent speeches were made, and when the windows of the soul were once opened, a flood of eloquence came down. R. W. P. G. M., Col. James Page, Chairman of the Building Committee, gave a pleasing history of the origin and building of this noble temple, in language lucid and elegant, and interspersed with much wit. Immediately after the regular toasts, our own M. W. G. M., Dr. Winslow Lewis, was called upon to respond; and he acquitted himself in a peculiarly happy manner, and was listened to with great attention. He

read a letter from Dr. Franklin to Henry Price, Esq., Grand Master of Massachusetts, and "of the Lodges in America," dated November 28, 1734, full of historic interest which I believe has never been published. Robert Morris, Esq., of Kentucky, made also a very eloquent response and drew down roars of laughter at his easy flowing wit. Certainly this splendid banquet made a liberal draft on his genius, and it was answered with grace, and yet without delay. M. W. Past G. M., B. B. French, who laid the corner stone of the great monument of Washington, though unexpectedly called upon, was able and happy in his remarks, and so was our brother Charles G. Coolidge of this city, who spoke readily to the point and to the purpose. But there was one present, the Sachem of the Six Nations, a lineal descendant of the famous chief, Red Jacket, an educated Indian, and a graduate of Yale College, who spoke with the accomplishments of a scholar and the eloquence of the aborigines. He told us there were Masons among his red brethren, and touched the chords of brotherly love and sympathy with a skilful hand. The Grand Master gave a happy sentiment as we closed at a late hour—"May the amusements of this evening be followed by the pleasant reflections of the morning."

But I must close this letter, though many incidents occurred worth cherishing in memory. I saw the apron which the immortal Washington wore ; it was secured in a glass case, and suspended in the archives of the new Temple. I saw the marble gavel which he used in 1793, when laying the corner stone of the first Capitol at Washington, and which was also used by the P. G. Master, B. B. French, when he laid the corner stone of the National Monument, and also of the State Monument in Richmond, Virginia, of Washington himself ! I might also refer to the two mural tablets, preserved from the ruins of the Masonic Hall in Philadelphia, in the fire of 1819, if your space permitted.

The weather was very fine, scarce a cloud in the heavens, while peace, good will and kindness reigned over the City of Love, for all the papers speak of the new temple as a splendid ornament to Philadelphia. It was just such a day as gladdened the hearts of Masons at the laying of the corner stone of the Bunker Hill Monument, June 17, 1825. Daniel Webster was heard there, and our illustrious Brother Lafayette, was seen there, but they have gone from us for ever.

I cannot close my remarks without acknowledging with pride and pleasure, the kindness, cordiality, marked attention, and honor conferred on the Grand Lodge of Massachusetts by our brethren in Philadelphia. Their kind feelings and warm friendships were begun *one hundred and twenty years* ago between our honored Brethren Benjamin Franklin and Henry Price, and may they continue to be cherished for ages in the Fraternity, who shall succeed us when the Acacia shall be blooming on the graves of those whose greatest aim while they live is to be GOOD MEN AND TRUE.

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### A STRANGER IN BOSTON.

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THE MARRIAGE MART.—We barter morality and happiness,—the grace and joy of womanhood,—the strength and love of manly hearts,—the hopes that make the one sex beautiful and the other great—we barter all these in a slave-market more infamous than that in which the Pasha buys his Circassian, against the ill-got wealth that regilds the tarnished coronet, or the bastard pedigree that gives an escutcheon to the grub.—*Tait for Nov.*

INCONSISTENCIES OF MEN.—If a man would register all his opinions upon love, politics, religion, learning, &c., beginning from his youth, and so go on to old age, what a bundle of inconsistencies and contradictions would appear at last!—*Swift.*

STUDY AT HOME.—When boys pursue their studies at home, they are apt to contract either a habit of idleness, or too close an attachment to reading. The former breeds innumerable diseases, both in the body and soul; the latter, by filling young and tender minds with more knowledge than they can either retain or arrange properly, is apt to make them superficial and inattentive, or, what is worse, to strain and consequently impair the faculties, by overstretching them. I have known several instances of both. The human mind is more improved by thoroughly understanding one science, one part of a science, or even one subject, than by a superficial knowledge of twenty sciences and a hundred different subjects; and I would rather wish my son to be thoroughly master of Euclid's Elements, than to have the whole of Chambers's Dictionary by heart.



CHANDLER, HILTON, CHANDLER, HILTON



## OUR CHIT-CHAT.

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"It is with extreme regret we hear," says the Editor of the *Freemason's Magazine*, "that Bro. White, who has filled the important office of Grand Secretary for a period of half a century, lies dangerously ill, and that but slight hopes are entertained of his recovery."

We have seen a private letter from Bro. White, dated the 19th March, in which he says that he had been confined to his bed for nearly three weeks by a very severe illness, but that he was convalescent at the time of writing, and able to get out in the middle of the day.

It is reported that that popular Mason, Lord Yarborough, has resigned the office of Deputy Grand Master, and that Lord Londesborough is to succeed him.

Among the obituary notices, we see the names of Bro. Sir Wm. Molesworth, and Bro. the Rev. Theodore Alois Buckley, Chaplain of Christ Church, Oxford, well known by his literary works and contributions to periodicals, aged only 28 years.

A committee has been formed for the purpose of improving the rules and developing the resources of the Royal Freemasons' Benevolent Institution for aged Masons and their widows.

PAST P. G. OFFICERS.—A question has arisen as to whether Past Provincial Grand Officers can vote in the P. G. L., if they are not subscribers to the Grand Officers'

Fund, from which the banquets are provided. In the Book of Constitutions (page 51, edition of 1853) both “ the actual and past Prov. G. Officers, *whilst they remain subscribing Members to a Lodge in the Province,*” are declared to be “ Members of the P. G. L.” This settles the point as to the qualification required for Membership, and consequently for the right to vote. Subscription to the Grand Officers’ Fund has nothing to do with the question.

**LODGE HUMILITY WITH FORTITUDE, CALCUTTA.**—At the first Meeting of this Lodge in April, there were two initiations, (one of the candidates being a resident of Barrack-pore), and a Committee was formed for the purpose of raising a subscription for the widow of Bro. Dearden. At the second meeting of the month, there being very little business before the Lodge, the Secretary read out a little essay, for which he received a vote of thanks. We will make room for it in our next issue.

**DARJEELING.**—The R. W. Bro. Samuel Smith has been elected Master of the Lodge at this place; but there are not sufficient Members just now to work it.

**MEERUT.**—“ Masonry here is just now at a very low ebb. The departure last year of H. M.’s 14th Light Dragoons took away *seventeen* Members; and the W. M., the Senior as well as Junior Warden for the current year, have all left Meerut since taking office. W. Bro. Dr. Hunter, the able and zealous Past Master of the Lodge, rules at present; and two applications from candidates for initiation, which were read at the last meeting, are an earnest, I hope, of a future improvement in numerical strength on the part of Lodge *Hope*. The great fluctuations in Indian society must always, of course, peculiarly affect Masonic institutions.”

DINAPORE.—A person writes from Arrah as follows :—

“A custom prevails in the Dinapore Lodge, No. 609, of the W. M. sitting by the side of his pedestal during the working of the Lodge. I am curious to know why he does not occupy the platform, his proper place. Is it that he is not an installed Master ? This can hardly be, as I believe his predecessors have done the same. If you can enlighten the Brethren and myself, it would be considered very kind.

“Would you also inform me whether a stranger wishing to be initiated, can be balloted for, *for* or *against*, none of the Members having any previous acquaintance with him ; and are the Brethren justified in admitting him ?”

The present W. M. of the Dinapore Lodge is evidently under the impression that as he has not been installed “into K. S. Chair,” he ought not to occupy it, but that, like a Warden who presides, he ought to take a seat below the dais. Strictly speaking, he is right, with reference to the ceremony of installation. Yet some are of opinion that if a W. M. elect can work the Degrees, without having been installed, he can also sit in the Master’s Chair. We believe it has frequently been found impossible to install a Master at Dinapore.

As regards the second question, a person who is a stranger at a place, cannot be balloted for without having been previously proposed by *two* Members of the Lodge, who must be presumed to have formed a sufficient acquaintance with the man. But stranger or no stranger, a person having been once proposed regularly for initiation, the ballot must take place, as a matter of course.

WHY THE S. C. OF SCOTLAND SHOULD NOT ECHO PAUL PRY.—The Supreme Chapter of Scotland has recently explained the principle on which it granted Charters to the Netherlands and Belgium :—

“When a degree of Masonry,” they say, “*is not practised in any country under some supreme body in that country*, the supreme body in any other country may grant a warrant. In this way the Supreme Chapter in Scotland has already granted R. A. Charters to the Netherlands and Belgium.”

Those who are acquainted with the history of Masonry in India, will understand why the Supreme Chapter of Scotland should not attempt to justify its intrusive propensities.

**A LITERARY SISTER.**—One of the prettiest Christmas books is by the wife of our Reverend Brother Owen, Editor of the *Freemason's Magazine*. It is entitled—The Spirit of the Holly, and “it tells of the trials and triumphs of love.” It contains illustrations by the newly-discovered Anastatic process. There is also in the Keepsake for 1856, a tale by that lady, founded on a singular Russian legend, and some “stinging verses on society” by her husband.

**A CURIOSITY.**—We insert as a Masonic curiosity, the warrant of an ancient Scotch Lodge, which was established in the year 1147, that is, about a century after the usurpation of Macbeth. A copy of it was brought to this country by a Member of that Lodge, in whose statement we place implicit reliance, that the original is kept with the utmost care in the “old charter chest of the Lodge,” and that he was favored with a true copy of it, and allowed to examine it minutely. Yet we must express our opinion that, while the warrant may be essentially ancient, its language is not so. It bears the marks of having been restored, from a state of dilapidation, at a period not far distant. And indeed one of the extracts from the Minute Book, dated the 15th April 1777, and appended to the warrant, conveys this impression. It is as follows:—“At same time appointed the Charter of the Lodge to be transcribed, and the same to be recorded by

Bro. Patrick Rob." Where was the necessity of recording a mere copy, if the original was not almost utterly illegible and useless? The great age of the document must have called for something more than transcription.

That the language of the warrant is not that of the twelfth century, is easily proved. Let any one compare it with the writings which are acknowledged to belong to that period, and the contrast will be very perceptible. Take the following passage from a monkish production of the year 1154, and it will be as gibberish compared with the Scotch, warrant :—

“Tha the King was ded, tha was the eorl beoinde sæ. And ne durste nan man don other bute god for the micel eie of him. Tha he to Engleland come, tha was he underfangen mid micel wortscipe ; and to King bletcæd in Lundine, on the sunnen dæi beforen mid-winter-dæi.”

Or the following extract from a Royal charter of the year 1258 :—

“Henry, thurg Gode’s fultome, King on Englencloande, Lhoaverd on Yrloand, Duk on Norman, on Aquitain, Earl on Anjou, send I greting, to alle hise holde, ilærde and ilewede on Huntindounschiere. Thæt witen ge wel alle, thæt we willen and unnen, thæt ure rædesmen alle other the moare del of heom,” &c.

Even the *Canterbury Tales* of Chaucer, written in the fourteenth century, are less intelligible than the warrant, which, however, we do not say is wholly modern. It is probably a patchwork of old and new words ; the latter having been sagaciously inserted where the former were wholly effaced. This is the great art of a black-letter antiquary.

**MADRAS.**—Masonry in this Province is in a very depressed state. Of the Lodges at the Presidency, only *Universal Charity* seems to be in a healthy paying condition. In the Mofussil,

Lodge *Good Will* alone, of Bellary, appears to be working ; but it has made no payments to the P. G. L. since Dec. 1854. After the lapse of a year, the P. G. L. met on the 1st February, when the above circumstances were noticed. The W. M. of Lodge *Pilgrims of Light* apologised for not having sent in his Returns. On account of the death of some of the Members, and the absence from the Presidency of others, the Lodge, he said, had had but few meetings. Pensions were proposed for the widows of Bro. William Johnstone, of Lodge *George and William*, (No. 328, under the Registry of the G. L. of Scotland, attached to H. M. 94th Regt.) and of Bro. Watkinson of the Bellary Lodge. The P. G. M. directed that the applications should be transferred to the Secretary to the "Grand Masonic Charity Fund." A report of the operations of that Fund for the past year, was read, from which it appeared that a special appeal for subscriptions had been made, but that it was still in "an impoverished condition." A donation of 20 Rs. had been granted to Bro. Pilkington. Bro. M. McDowell was elected Grand Treasurer, and the following officers were appointed for 1856 :—

R. W. Bro. J. Ouchterlony—*Depy. G. M.*

W. Bro. W. P. Macdonald—*S. G. Warden.*

J. Maskell—*J. G. Warden.*

Rev. H. Taylor, B. C. L.—*Grand Chaplain.*

H. O'Hara—*Grand Registrar.*

J. T. Greatorox—*Grand Secretary.*

T. A. Chamier—*S. G. Deacon.*

G. Williams—*J. G. Deacon.*

R. Hunter—*Grand Dr. of Cerms.*

R. T. Lawrence—*Grand Sword Bearer.*

Bros. R. P. Campbell and W. Grant were nominated Stewards for the current year *by the Presidency Lodges*. This ought to be the practice in Bengal. Our esteemed Bro. Maskell having been relieved, at his request, of the duties of



P. G. Secy., the P. G. M. desired to record the high sense he entertained of the zeal and ability with which that Brother had for several years conducted the responsible and arduous duties of that office. He was sure the Brethren, one and all, would join with him in tendering to W. Bro. Maskell the thanks of the G. L. for his past services. We are glad to see Bro. Maskell holding the office of J. G. Warden. He has been succeeded as P. G. Secretary by his Deputy, Bro. Greatorox, a promising young Mason, who, we doubt not, will walk in the footsteps of his talented and active predecessor. The P. G. M. expressed his regret at the loss the P. G. L. and the Craft had sustained by the death of the Grand Registrar, Bro. J. Dickson.

Besides the above information regarding Masonic doings in Madras, for which we are indebted to a Brother in Calcutta, a little light from that Presidency has been reflected on us from the pages of our London contemporary. Bro. Dickson is said to have been the fourth P. M. whom the Lodge *Pilgrims of Light* had lost within a year. He was also P. Z. of the *Mount Horeb* Chapter, and M. W. S. of the 33rd Degree. "The untimely death of Bro. Dickson, in the midst of his useful career and full vigour of life (at 35 years of age) frustrated, unhappily, the completeness of a series of lectures he had begun to deliver on the beauties of Masonry."

On St. John's Day, an address was presented to Bro. O'Hara, the retiring Master of Lodge *Universal Charity*, No. 340, and "a jewel of office" was presented to the Secretary, Bro. Sharlieb, "in token of appreciation of his valuable services in an arduous post." The numerical strength of the Lodge "consists of 42 Members, of whom 16 have been admitted as new Masons or joining Members during the past year." "In the evening, the Brethren gave a sumptuous ball, at the Masonic Temple, South Beach, to a gay assemblage of about 300 of their friends."

## THE REV. MR. WOODSIDE, X\*'S FRIEND.

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THE Masonic battle between X\* and the Rev. T. C. Smyth has been followed by a pretty little guerilla warfare, in which the meek and candid Mr. Woodside, an American Presbyterian Missionary, has been placed *hors de combat* in a very amusing manner, by a gentleman who is not a Mason, Mr. J. Mackinnon of Mussoorie. Here are materials for as good an episode as any in the pages of Dickens, who has already done so much to earn the cordial hatred of those whose religion has been well characterised as

“ Small niggard piety that deals in tracts,  
And substitutes cant words for Christian acts.”

Our Rev. Bro. Smyth, at page 5 of his reply to X\*, drew a parallel, without naming Mr. Woodside, between his (Mr. W.'s) interference with the right of private judgment, and that of the priests of the Romish Church. These were the very words used in the pamphlet:—

“ In alluding to oppugners of Masonic truth, I am grieved to remark, that a certain minister in this country, (not in connection with the Church of England,) refuses to hold religious communion with members of our ancient and noble Fraternity; or even to officiate for them and theirs in performing the rites universally recognised by the Christian world. Last year this gentleman asserted thus much in general society: *and required a Mason of his own persuasion to renounce all future connection with the order, before he would solemnize the right of baptism for that person's child.*”

“ The worthy pastor would be doubtless disposed to view with horror the slightest attempt to institute a comparison between himself

and a Roman Catholic : but the public, I think, will be puzzled to decide in what respect the most dominant Pontiff, Prelate, or Priest of that communion, that ever existed, differs, (respecting the matter in question.) from the Protestant minister, who thus would claim the right for himself of asserting dominion over private judgment."

Before the reader enters upon the quibbling part of this correspondence, let him carefully note, first, the obvious intention of Mr. Smyth in making the above statement, namely, to expose priestly domination and intolerance; and secondly, the very words used by Mr. Smyth, that a gentleman had "*required* a Mason of his own persuasion to renounce all future connection with the order," &c., nothing being said about the Mason having yielded to ministerial authority.

The Rev. Mr. Woodside, fondly imagining that Mr. Smyth had been delivered into his hands, to be hewed into pieces, astonished the world with the following effusion, which is tinged with just so much wrath as might reasonably be expected to have been generated in his holy bosom:—

*To the Editor of &c., &c.*

DEAR SIR,—Will you kindly allow me, through your columns, to correct a statement which has just appeared in a Pamphlet on Masonry, published by the Revd. Mr. Smyth, of Mussoorie.

On the 5th page of that document, I find the following:—

"This Gentleman *required* a Mason of his own persuasion to renounce all future connection with the Order before he would solemnize the rite of baptism for that person's child."

The "Gentleman" here referred to, is myself;—consequently, I feel bound to notice the assertion.

Mr. Smyth, I am sure, will be sorry to find, that he has given currency to a statement which is *wholly untrue*.

No such occurrence ever took place between myself and the other Gentleman referred to.

He had renounced all connection with Masonry, years before I ever met him.

Had Mr. Smyth referred to me, either personally, or by letter, I could have satisfied him as to the facts, and thus have saved him the unpleasant and unprofitable task of publishing to the world a statement which has *no foundation* in truth.

I remain, &c.

J. S. WOODSIDE.

*Dehra, 5th February, 1856.*

Let the reader carefully note the following points: first, the general impression created by the above letter, that Mr. Smyth was wrong in attempting to draw a parallel between Mr. Woodside and a Roman Catholic priest; secondly, that as Mr. Woodside at once owned that the statement, relating to a certain anonymous minister, applied to *himself*, he was not justified in flinging at Mr. Smyth the assertion that the statement had "*no foundation in truth*"; thirdly, the reason given by Mr. Woodside for contradicting Mr. Smyth, namely, "The gentleman referred to, is myself, consequently I feel bound to notice the assertion"; and fourthly, the indignant tone in which the above letter is written, repelling as it were some grave charge.

In sending his ebullition to the newspapers, Mr. Woodside thought it advisable at the same time to write a private letter to Mr. Smyth, couched in quite a different style:—

"I do not think," he said, "I should have noticed the matter at all, had it not done injustice to our mutual friend —, as it represents him as yielding to my ministerial authority. Now this authority was never exercised; for — had long before abandoned all connection with Masonry."

Mr. Mackinnon commenting on this passage, says—

"While the newspaper letter gives vent to the most uncontrollable feelings of personal indignation, in terms calculated to destroy all public credence in the 'statement,'—as one '*wholly untrue*!'—as so imaginary that '*No such occurrence ever took place!!*' and as '*Having no foundation in truth!!!*' the letter to Mr. Smyth treats the statement as almost a matter of personal indifference, Mr. Woodside saying, 'I

do not think I should have noticed the matter *at all*, &c. Was it fair towards the public to appeal to them for the nonce in filibustering language, full of sound and fury, while in reality the true tone was one of personal indifference on the subject? Why, he could not have been more incontinent in tongue if he had been accused of obtaining money on false pretences, or of assisting at High Mass."

To return to Mr. Woodside's letter to Mr. Smyth:—

"The principles of our Church," he continued, "are well enough known, in regard to this and other subjects. Your attempt to classify the Church of Knox and Henderson, of Renwick and Cameron, with the apostate Church of Rome, and the infidels Tom Paine and Voltaire, won't carry much weight with it, and the comparison between your own personal liberality of sentiment, and my own, will secure no little."

The conclusion of the letter is a tissue of familiarity and impudence, which is very commonly to be found in such

As regards the general merits of your pamphlet, I would add, that I credit you as a scholar and as a man of letters; but it does you no credit as a Christian clergyman. The impression on a Christian's mind, after reading it, must be,—Well, if Mr. Smyth were as conversant with his Bible, as he is with Shakespeare and Dickens, he would not pen and publish such stuff.

"Do, my dear Mr. Smyth, give up the 'Revelations of a Square,' and remain satisfied with the 'Divine Revelation' of the Lord Jesus Christ. I have now done. I trust you will not consider me less your friend, because I have plainly written my views on your relationship to Free Masonry.

"You may make any use of this letter you think proper, though I have no desire to make it *public*."

Mr. Smyth stated in reply, that his authority for the statement objected to, was Mr. Mackinnon, to whom he had handed the letters on the subject for notice; and that he declined Mr. Woodside's farther acquaintance.

Mr. Woodside's next step was to make what we agree with Mr. Mackinnon in calling "an attempt at influencing a witness;" that is, instead of waiting for a reply to his public letter, he wrote to Mr. Mackinnon privately, in a wheedling style:—

"I have just received" he said "the enclosed letter from Mr. Smyth, from which you will see that he retreats under your shadow from the charge of publishing as a *fact* what is no *fact*."

"Now, as he wishes to drag you forward in this matter, I write at once to explain to you my object in noticing the matter in the papers. It was not for my own sake I wrote. It was because the statement placed ——— in an unfair light. It is perfectly true that had I found ——— a strenuous advocate of Masonry, it would have been a 'practical difficulty' in the way of my receiving him into the Membership of the Church. This I stated to you, and perhaps to others; but the fact was quite contrary.

"Now, as the *facts* are so contrary to Mr. Smyth's statement, you see it would place ——— in a wrong light. It represents him as yielding to my Ministerial authority, instead of to his own convictions, in the matter. Had Mr. Smyth contented himself with the assertion of the general principle that our Church excludes Free Masons, I should have allowed it to pass,—for that is *true*.

"You see, therefore, I by no means wish to hide the principles of our Church. I wish that all the world knew them. In my letter to the papers, I have confined myself to the denial of the *fact* asserted—reserving to myself the right of stating the principles of the Church, when necessary to do so. I can hardly believe—indeed, I do not at all believe—that you could have told Mr. Smyth what he has stated as a *fact*.

"There is a great difference between what a man *would do*, and what he *did* do. If I were to assert that Mr. Smyth had been made Bishop of London, and when the truth of the statement were called in question, take refuge under the plea that he *would have been* Bishop of London, had the offer been made to him, it would not do. That I *would* have done so and so to ———, is very different from the fact that I *did* do so and so.

“ It would have been better for Mr. Smyth, had he contented himself with what he knew to be my *sentiments*, and not to have attempted to state what he did not know to be *fact*.

“ I am certain if you did convey the impression to Mr. Smyth, it was from no intention to misrepresent either ————— or myself ; and therefore I could not for a moment attribute it to aught but unintentional mistake on your part.

“ I can scarcely exonerate Mr. Smyth so readily,—from the triumphant manner in which he again refers to it, in the body of the pamphlet, and from the fact that he now makes no ‘ amende’ for it, when I have distinctly denied it.

“ Hoping you all continue quite well, and with kindest regards to the Ladies and yourself,” &c.

The reader will observe that whereas Mr. Woodside, in his letter to the newspapers, made it appear that he was vindicating *himself*, he, in his letters to individuals, stated, that it was on account of injustice having been done before the public to his unknown friend that he had come forward to the rescue. How generous—chivalrous—Quixotic ! An injury is done to an anonymous gentleman, and Mr. Woodside considers *himself* to be the champion who should “ flare up” ! Was the injured man so illiterate as not to be able to defend himself ? If the public did despise that nameless person for having yielded, as they supposed, to the ministerial authority of such a mender of souls as Mr. Woodside, how could they form a better opinion of him when they found him neglecting to take his defence into his own hands ?

In spite of Mr. Woodside’s “ kindest regards to the ladies,” he received the following curt note from Mr. Mackinnon, who in uncompromising honesty and penetration into character, proved to be a Tartar much unlike the disciples who “ sigh like a furnace” while listening to the dogmatism of a Chadband :—

“ Mr. Mackinnon presents his compliments to the Revd. Mr. Woodside, and begs to say that he declines to hold any correspondence with him

on the subject of his note, or on any other subject, except before that Public to whom Mr. Woodside has chosen to appeal with such unwise haste, and in such questionable form, in his letter of the 5th instant, to the Editors of two newspapers.

“ Mr. M. returns the Revd. Mr. Smyth's letter, with thanks.”

This was followed by a letter in the *Delhi Gazette* by Mr. Mackinnon, of which the following is an extract:—

“ In, (I think,) July 1854, the Revd. Mr. Woodside called at my house, *specially* to warn me against what he called the dangerous tendency of Free Masonry ; to which Order much attention had recently been drawn by the establishment of a Lodge at Mussoorie, and by a procession of the Brethren. Mr. Woodside denounced Masonry in the most violent terms, and stated, amongst other things calculated to excite my horror, that the Sect of Presbyterians to which he belonged, were so intolerant of Masonry, that they would not baptize the child of a Mason, unless he promised to renounce all connexion with the Order ! Upon this, I reminded him that he had just told me he was engaged to baptize, on an early day, the infant of ———, who was, I knew, a Master Mason. Mr. Woodside was, at first, not willing to believe that ——— was a Mason ; but, when I gave him my authority for the fact, he distinctly said, with much emphasis, ‘ *Then I shall not baptize ———'s child, unless he promises to renounce all future connexion with Masonry.*’—He shortly after left, saying he would go straight to the Master Mason's house.

“ Within a day or two after, the Master Mason alluded to, called upon me, expressly in consequence of what Mr. Woodside had told him. He at once brought up the subject of Free Masonry, which he declared he hated so, that he would disinherit his own son if he entered the Order ; adding, that he intended never to put foot within a Lodge again, in a Masonic capacity. Another person present then observed, that ‘ Mr. Woodside had declared that he would not baptize your child, unless you renounced Free Masonry ’ ;—to which my visitor at once replied, that *Mr. Woodside would certainly not baptize the infant, had not he (the parent) renounced Free Masonry.*

“ I have shown the last two paragraphs to persons that were present on both occasions, and they all assent to the truth of what I have



stated ; and are equally shocked and amazed at Mr. Woodside's denial ; as well as at its appearing in a form that disingenuously leaves the public to draw the false inference that he was utterly incapable of the illiberality alleged.

“ I shall only add that when I saw, in the Revd. Mr. Smyth's pamphlet, the passage that has been so daringly impugned, I considered that it fairly represented the plain and honest meaning of what I told Mr. Smyth I had heard, on the subject, from the Revd. Mr. Woodside, and the Master Mason. The public can now judge for themselves.”

This virtually gave the *coup de grace* to the correspondence, although Mr. Woodside attempted to put a bold face on the matter by subsequently publishing in the *Delhi Gazette* some potterings and tergiversations, of the value of which some idea may be formed when it is stated that he did not allude to a single point adduced by Mr. Mackinnon, pretending in fact to be utterly unconscious of that gentleman's letter having appeared in print.

With regard to the Jesuitical manner in which Mr. Woodside had contradicted in the newspapers the “ statement ” made by Mr. Smyth in his pamphlet, Mr. Mackinnon asks

“ What, in honesty, is the moral difference, as respects Mr. Woodside, between his requiring a man to declare he *has* renounced Masonry,—which declaration he admits he *did* obtain,—and his requiring him to renounce it, (which the pamphlet alleges)? The effect, as showing Mr. Woodside's active intolerance (*the only question* mooted in the statement, and in his own first letter to the papers,) is precisely the same !—And the meaning differs just as much from that in the statement, as the Jesuits' caution before their edition of Newton at Rome, that His Holiness had only condemned the ‘ *motion* of the Earth,’ differed from *their* ‘ fact ’ that he had not condemned the ‘ *doctrine* of such motion ’ ! The honest meaning is the same in both cases : the words only differ. •

“ That Mr. Woodside designedly avoided every expression in his first letter to the papers, that could reveal to the public the important fact which they ought to have been told—*viz.*, that he *was* capable

of the conduct charged, is confessed in plain terms. Mr. Woodside says, "I have confined myself to the denial of the fact asserted,—*reserving to myself* the right of stating the principles of the Church, when necessary to do so"! What would the public have thought of an outrageously virtuous letter denying with the loftiest scorn, the *having done* a thing, which very thing they were told, in the same breath, the denier was *ready to do*, and would actually glory in doing at any time when opportunity served? 'I did not do the deed *formally*—but I went determined to do it—and did it *really*.' The public would have received such a denial followed by such an admission with inextinguishable derision and contempt. Therefore the *denial* alone appeared, the admission being *mentally reserved*!"

Mr. Woodside's sophistry on one point, is thus exposed by Mr. Mackinnon:—

"It is hard to conceive the fallacy by which Mr. Woodside suffered himself to be confused, when he likened his lofty *assertion* of a vital tenet of his religion, to his simple *narration* of a mere supposed occurrence relating to Mr. Smyth's being made a Bishop! The first involves the highest moral *principle*—the other is a matter of *expedience*."

We have now sufficient grounds for receiving with caution Mr. Woodside's assertion that "our Church excludes Freemasons". We think he ought to have shown more explicitly what he meant by the words "our Church." If he should say, the *Presbyterian* Church, then we would ask him how it was that a Minister of that Church, the Rev. Dr. James Anderson,\* was an eminent member of our Fraternity; to say nothing of the Earl of Moira, the Rev. Dr. Bryce, our late P. G. M. (Dr. John Grant), and others. The last named Brother was succeeded as an Elder or Presbyter of St. Andrew's Kirk, Calcutta, by one who has *always* been known as a zealous Mason, our present P. G. Secretary, who was also

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\* Author of the "Rise and Progress of Freemasonry."

admitted some years ago as a communicant or member among those Presbyterians at Agra to whom Mr. Woodside and his friend X\*, (*arcades ambo*), are now as Sir Oracles.

It is clear to us that Freemasons are not excluded by the tenets of the Presbyterian Church. At the same time, we admit that there are many Calvinists who work themselves up into fanaticism and self-righteousness, and, shutting themselves out from innocent amusements, seek for an unhealthy excitement in the persecution of Freemasons and other harmless persons. The same spirit burns in them which kindled the faggots round the stake of Servetus. In the words of a modern writer, "they, in spite of their hatred of Popery, too often fall into the worst vices of that bad system, intolerance and extravagant austerity." Where they prevail (we mean *all* those who have received the generic name of "Saints") the people are priest-ridden. In the United States, the power which their clergy at one time possessed, was extraordinary. In England, history informs us that about two centuries ago, they created a crowd of impostors, wearing starchless linen, having lank hair, showing the whites of their eyes, abstaining from hunting and hawking, expounding hard scriptures, and talking in a committee of ways and means about seeking the Lord; and that their insupportable training "ended in the reign of harlots." Our readers may perhaps remember the instance given by Boswell of the abuse of priestly power in Scotland, which led to a law-suit being brought by a person against his parish minister, for refusing him admission to the sacrament. In a book just published,\* the author gives several instances, from the Session records of Glasgow, of the power exercised by the ministers over their flocks:—

"It must not be supposed that the interference of the clergy with the doings of laymen is a usurpation; for, in fact, it is but a very

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\* Glasgow and its Clubs. By John Strang, LL. D. 1856.

partial resumption of old authority. In the latter part of the 16th century, the Session condemns ostentatious marriage-feasts, and ordains that the cost of the dinners or suppers should be 1s. 6d. They bring persons to public repentance who keep the superstitious day of Yule or Christmas. In 1600, they send 'searchers into the houses to apprehend absents from the Kirk.' In 1652, a Committee of Elders are appointed to prowl furtively about in search of persons who sell milk on the sabbath. In 1691, a person who stands before his door on the sabbath, is to answer it before the Session."

With these few broadsides to Mr. Woodside, we take leave of the subject.

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THE GOOD OF THE COMMUNITY.—I often fancy to myself, if a man could but once in his life foresee, in a vision, the long line of his descendants, if he could see the beggar brats and miserable squalid beings which some of them will most likely become, he would assuredly take a much deeper interest in public affairs than he does now. He would see that he was not doing the best for these descendants when he put by this week's two pounds ten to last week's two pounds five, and so, as he thought, was rendering them independent of the world. Pursuing this train of thought, I think to myself that if one could improve London in the least, one would, perhaps, be doing more for one's descendants—directly and absolutely more, than by very prudent husbandry, all of which may be so easily and ironically defeated by a little muddle in a few obscure words found in an out-of-the-way part of a forgotten will or marriage settlement. Preserve, as far as you can, good air, plenty of light, large open spaces in great towns, tolerable laws, freedom, manliness, and hope for your descendants, and let them fight their own battle as well as they can. Whether you like it or not, you cannot do much for them—at least you cannot insure that your work for them will last. Perhaps it is one of the magnificent designs of Providence that only that work which has some touch of unselfishness in it, shall be free from decay, and bid most defiance to the rapid vicissitudes of fortune.—*Friends in Council Abroad.*

## CANADA.—“DECLARATION OF INDEPENDENCE.”

THE *Masonic Messenger*, New York, says that “forty-two Lodges have seceded from the Grand Lodges of England, Ireland, and Scotland, and have formed an independent Grand Lodge, for the government of the Canadas.” The Editor calculates that if the G. L. of England should take any severe measures against the Canadians, the G. L. of New York will be placed on the horns of a dilemma. It appears that six years ago, several of those who owed allegiance to the latter, became hostile to her, and that, after some dissension, both parties appealed to the G. L. of England, who then decided in favor of the governing body. If the G. L. of New York should now side with England against the Canadians, the party in New York antagonistic to her, “will immediately extend the right-hand of fellowship to the Canadians.” If, however, she should “affiliate with the Canadians,” the G. L. of England will have cause to upbraid her with ingratitude.

“As regards party altercations,” says Mr. Helps’s *Ellesmere*, “human nature likes a row; we are like a set of public school boys—good fellows enough in our way, but we enjoy a pitched battle now and then.” This may be very true; and yet knowing that Masonic Governments are cemented and kept up with very little of the power which is inherent in Civil Governments, and that when what Horace calls the “standing column of affairs” has been once demolished, it is difficult to restore it to its pristine beauty and strength, it behoves us to be watchful against those elements of rebellion which lurk among us. Men who are natural rebels and are ever plotting against the society to which they may belong, and others who were never taught in the school of obedience, and who

would look with pleasure at the *bouleversement* of that which was properly, the cause of inflicting a wound on their vain natures, unfortunately gain admission into Masonry. Honest Ellesmere must have had in his mind's eye a very different kind of “ pitched battle” from that which the “ antagonistic party” in New York seem to be seeking. Like vultures, they have scented the carcass from afar (for to them it is nothing but a carcass), and they rejoice with unmasonic joy, at the prospect of humiliating their superiors. If in nothing else, a conservative spirit is essential in Masonry.

The Canadians, however, do not seem to have done any thing having a tendency to shake the foundations of the governing body in England. They are at a great distance, and each has wide space to move without coming in collision with the other. England, it is said, was never so great and powerful as since the loss of her American colonies; and so it may be with the G. L. of England, pruned of a little of its unwieldiness.

The Editor of the *Messenger*, although he evidently sympathises with the Canadians, qualifies his approval of their proceedings with the following remarks:—

“ We certainly should have felt more pleased if the Canadians, after setting forth their grievances, had requested the Grand Lodges to absolve them from their obligations, and assist them in forming a Government suitable to their wants. Such a course would have been highly proper; and then, if a refusal were given, or their request unheeded, they would have had the sympathy of the Craft throughout the world. We must think they were a little precipitate in their action.”

The Canadians have not been so precipitate as the Editor imagines. In 1852, the P. G. L. of Upper Canada passed a resolution that it was “ absolutely necessary for the welfare of Masonry in the province, that an independent G. L. should be established;” and in 1853, they founded thereon a petition and forwarded it to the G. L. of England. It is worthy of notice, that in this paper they expressed their belief, that if

their prayer were granted, “and the G. L. of England would exert its influence to induce the *other* G. L.s of Great Britain *not to issue any more warrants to Lodges in Canada*, ere long the whole Craft in the province would be united in one harmonious body.” On the 19th July last, at a Meeting of the P. G. L., it was officially announced that no reply had been received from England. This neglect is sufficient to exonerate the Canadians from the charge of precipitation.

In the *Freemason's Magazine* for March, the evils of conflicting jurisdictions in Canada, are forcibly pointed out by a correspondent:—

“I came here,” he says, “about 18 months ago. There were three Lodges in the city. two holding under England, and one from Ireland, the working of the three was beautifully varied and peculiar, a compound, in different proportions of English, Irish, and American, with an *ad libitum* introduction of something altogether new to me. Each was completely wedded to its fancy-work; and so jealous were they of each other, that any members of other Lodges were looked upon as rivals and antagonists. We shall immediately establish a Lodge of instruction, to teach the English working, which will be adopted.”

The union of the Lodges under one supreme hiram, will produce a more natural state of feeling.

The name of the Grand Master of the Canadians is Colonel Wm. Mercer Wilson. He was installed on the 2nd November by the M. W. the Hon'ble H. T. Backus, P. G. M. of Michigan.

**WASTE OF SUBJECTS.**—In Great Tibet, the bodies of the dead are cut into small pieces by professional corpse-butchers, and given to the dogs. This is called the “terrestrial funeral.” The bones, after being bruised in a mortar with parched corn, are made into balls, and thrown to the dogs and vultures. This is the “celestial funeral,” and these are the most fortunate modes of disposing of the dead.—*Fraser for Feb.*

BROTHER GEORGE CANNING, M. P.

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*To the Editor of the "Indian Freemason's Friend."*

DEAR SIR AND BROTHER,—Looking over a work of merit published ten years ago, and entitled "Stray Leaves from a Freemason's Note-Book, by a Suffolk Rector," I have found therein the following notice of Br. Canning, which can scarcely fail to prove of interest, when connected with his son's arrival in India, as the Chief Representative of the British Government. The author most justly observes on the character of George Canning, that it "has not yet received that measure of justice which it merits, from those to whom he adhered in either fortune, and with whom he won the triumph—the triumph of reason over rashness—of sound principles over doctrines dangerous and pernicious—of our ancient laws and glorious constitution, over revolutionary madness and jacobin innovation. In a word, were we to describe his character briefly, we should say with the historian, that he was "vitâ innocentissimus: ingenio florentissimus: proposito sanctissimus." And he, be it remembered, was a Mason. We can point to this affectionate and dutiful son, to this watchful and devoted husband, to the successful debater, to the trusted and idolized chief, and claim him as a brother. This is not assertion, but fact. George Canning, Esq., M. P., initiated on the 30th of April, 1810, in the Somerset House Lodge, by the Right Hon. the Earl of Mountnorris, W. M. Proposed by the Earl of Mountnorris."

I would further take the present opportunity of recommending "Stray Leaves from a Mason's Note-Book" to the readers of the "*Indian Freemason's Friend*," whether belonging to the Craft or otherwise. The lively anecdotes therein contained of eminent worthies in the present century, and the graphic style of the author's descriptions, cannot fail, I think, in any case, to afford amusement, as well as instruction: while the wish entertained by the talented author to aid the "*Asylum for Aged Freemasons*," by devoting the profits of the



work in question to that noble Institution, especially records it to those connected with our ancient Order.

I am, Dear Sir and Brother,  
Yours fraternally,

ROSE-CROIX.

MEERUT,        }  
April 16, 1856. }

*Extract from the Article, "Canning in Retirement."*

"His eldest son, (he died at the age of nineteen, and Mr. Canning's tribute to his memory is the most touching of all his writings,) was a youth of remarkable promise, and indescribably dear to his father. His genius, discernment, quickness, and judgment, were topics on which Canning delighted to dwell. The opinions and expectations which his father had formed of him, may be gathered from this single fact, that, whenever he had spoken at any length in Parliament, the best and fullest report of the speech was sent down forthwith to George, who was required to write his father an elaborate and lengthened criticism upon it, pointing out where it was forcible and where it was defective, where the language was happy and where it was commonplace, and distinguishing between what was mere declamation and what solid argument. "Can I think too highly of that child?" was the remark addressed by Canning, on one occasion, to his son's tutor, Mr. Hay.

"You not only can, but do," was the honest and unhesitating reply. "Your second son is but little inferior to him in point of capacity : and after all, it may be, that this infant"—pointing to Charles, who was born at Burbach—"may be the child destined to carry down to the succeeding generation your name and honours."

"*I am persuaded he will not,*" was Canning's quick rejoinder. He was wrong. The random remark has proved prophetic. Captain Canning's career closed early : and upon Charles, the infant adverted to, and scarcely noticed, have devolved the honour of his name, and the associations it recalls."

[We subjoin, for their intrinsic merit, Canning's lines on the death of his eldest son. If ROSE CROIX has already seen them, we are sure he will be glad to read them again.—*Ed. I. F. F.*]

Though short thy span, God's unimpeached decrees,  
Which made that shortened span one long disease ;  
Yet, merciful in chastening, gave thee scope  
For mild redeeming virtues, faith and hope,  
Meek resignation, pious charity ;  
And, since this world was not the world for thee,  
Far from thy path removed, with partial care,  
Strife, glory, gain, and pleasure's flowery snare ;  
Bade earth's temptations pass thee harmless by,  
And fixed on Heaven thine unreverted eye !  
Oh ! marked from birth, and nurtured for the skies !  
In youth, with more than learning's wisdom wise !  
As sainted martyrs, patient to endure !  
Simple as unweaned infancy, and pure !  
Pure from all stain (save that of human clay,  
Which Christ's atoning blood hath washed away !)  
By mortal sufferings now no more oppressed,  
Mount, sinless spirit, to thy destined rest !  
While I—reversed our nature's kindlier doom—  
Pour forth a father's sorrows on thy tomb.

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**THE WORST KIND OF MISERY.**—The misery which a man can bemoan over, striding up and down a large unoccupied space, and having room to think how miserable he is, is not the most abject misery. No : it is the squeezed up, crowded, squalid, half-suffocated wretchedness (which is never alone) that gives to humanity its saddest aspect. You will answer me that the people who suffer in this way do not know it, that they have not our feelings ; and my reply would be, “so much the worse.” One of Bacon's deepest sayings is about the lie which sinketh into a man. So the poverty and the misery, which sink into a man, and become as it were part of his nature, are surely the worst forms of poverty and misery.—*Friends in Council Abroad.*

## THE CRITICS OF THE DAY—"SONG OF HIAWATHA."

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"NEVER since the days of Della Crusca," says the *Times*, speaking generally, "has criticism so forgotten itself; in the name of superfine morality and self-deceiving sentiment, descending to sycophancy and puffery. Never was there more need of a bracing criticism." The reception which has been given to Longfellow's *Song of Hiawatha*, is a proof of the correctness of this opinion.

The critics of our day are true enough to their vocation so long as they have a work of real merit to analyse; but when the vagaries, the mistakes, and the affectations of men of genius, or the shams, the tinsel, and the imitations of men of no genius are thrust into the world, we think of the courage of Wilson, the acuteness of Jeffery, and the discernment and power with which Macaulay laid bare the Brummagem ornaments and absurd pretensions of Robert Montgomery. No doubt the giants of those days occasionally pressed heavily on a wrong shoulder; although we do not believe that Keats was actually "snuffed out by an article," or that Byron (sensitive, with all his bravado,) ought not to have been thrashed out of the conceits which he put forth in his *Hours of Idleness*, or that Wordsworth ought not to have been ridiculed for his puerilities. Yet that style of criticism, damaging as it may have been in some instances, cleared the atmosphere like a thunder-storm. At any rate, it was more manly and respectable than the politeness, and complaisance, and perfumes, and jewellery of our present critics. To quote the *Times* once more, "half of the authors of the day have been told that they equal either Scott or Defoe in description. We have given over counting the works that are to live as long as the language; we could name a dozen

Platos; there is quite a glut of Miltons; and somehow, Shakspearcan imagery has become a vulgar accomplishment.”

We want some of the critics of days gone by to deal with the incomprehensible articulations of a Browning, or the nebulous verbiage of a Bailey. These are true poets; but they have been encouraged in vicious habits. They are the types of a whole class of poets and poetasters, whom people will persist in deluding, by pretending to understand their unintelligible utterances. They are occasionally taken to task for their faults; but the scolding is very brief and hurried, and then follow lots of kisses and sugar-plums. Now Browning is a man who requires to be cured by a violent remedy. If he were to attempt to transfer to canvas some poetical conception, without having previously taken the trouble of acquiring a mastery over the mechanical difficulties of the art of a painter, he would be snapped up and devoured by Ruskin in a moment. And yet it is something of this kind that he and others are allowed to do in books.

Of course, we fully anticipated the rapturous plaudits which have followed the *Song of Hiawatha*, which we consider to be the *mistake* of a true poet and perfect artist. A few have ventured to hiss; but the great majority have clapped till their hands have tingled. However, it is no little satisfaction to us to find ourselves in the minority in company with our brother of the *Freemasons' Magazine and Masonic Mirror*,\* who pronounces his opinion in the following manner: “That Longfellow can write anything bad, is impossible; but it is equally certain he can produce a poem very inferior to his other works, and so unworthy the

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\* We say satisfaction, partly because we take the *Freemasons' Magazine* as a safe guide as to the kind of subjects which may be allowed a place in a masonic periodical. The Editor of the *Calcutta Literary Gazette* was surprised to find in our pages such a thing as a review of the *Song of Hiawatha*. “The criticism,” he said, “is a very good one, but we did not look for it amidst reports of masonic meetings.”—*Ed. I. F. F.*

renown of some of them, that his admirers will perhaps regret it was ever given to the world.” “All traditions must be interesting where we can trace the connection with the mythological, as well as revealed history of the old world; and this is clearly visible in the present volume. But Longfellow is here sometimes tame and occasionally wordy; a fault, we never would have predicted of an author whose lines have been hitherto so many pregnant harmonies, instinct with thought and power, as well as beauty.”

To us, the poem appears to have been praised chiefly for containing a true representation of Indian life and customs. But its representation of those matters possesses neither the novelty, nor the fullness and completeness which we remember meeting in the romances of Fennimore Cooper. People write about the description of the Indians by Longfellow as if, with reference to that particular point, he had entered upon a virgin soil.

An admirer of the poem calls it “one of the most decided poetic successes of the late prolific publishing seasons”; and yet he makes the important admission (although with evident reluctance) that it does not display that coloring of scenery which might have been expected. “After reading,” he says, “the descriptions of Humboldt and others, of those grand American forests, where stands ‘Magnificence’ dreaming, and the wealth of the seasons is poured out in manifold, mingling, changing colours, we feel Mr. Longfellow’s allusions to them, in *Hiawatha’s* forest wanderings, as bare enumerations of generalities.” If the *lyric* element had predominated in the poem, as its title would lead one to suppose, its deficiency in descriptive writing would have been of no consequence; but the book being in reality an *epic*, it was one of the conditions of excellence that it should be enveloped in such a sensuous illumination as might waft the reader in imagination to the scene on which the action was laid.

Another admirer of the poem, after lavishing praise upon

it in the *Dublin University Magazine*, for reasons which it is impossible to discern, glances at its faults hurriedly and indirectly, as if he did not wish to attach much importance to them. And yet they are of a nature which will ever prevent the book from being taken into the popular bosom. From what this critic says, it is implied that the beauties of the poem are detached instead of being continuous; that legend, instead of underlying narrative, overflows it; that the poem is wanting in metrical effects; and that it calls for more finished and less Finnish harmonies. What is of greater importance, Longfellow is advised to *re-people* the past, instead of contenting himself with re-producing its legends—to make us acquainted with the *men* as well as with the myths of primeval America; and his attention is directed to some of the “real characters” of Cooper.

The most honest criticism that we have yet met with, is in *Blackwood* for February. “We are sadly at a loss,” says the writer, “to find any marks of a great or note-worthy poem in this chant, which is fatally illustrative of a certain kind of life, but contains very little in itself of any life at all. The greatest works of art are those which appeal to the primitive emotions of nature; and in gradual descent, as you address the secondary and less universal emotions, you fail in interest, in influence, and in greatness. *Hiawatha* contains a morsel of a love-story, and a glimpse of a grief; but these do not occupy more than a few pages, and are by no means important in the song. The consequence is, of course, that we listen to it entirely unmoved.” “In reality we see rather less of the actual human life and nature under the war-paint of the Indian than is to be beheld every day under the English broad-cloth.” “No, Mr. Longfellow has not shot his arrow this time into the heart of the oak—the dart has glanced aside, and fallen idly among the brushwood. His *Song* is a quaint chant, a happy illustration of manners, but it lacks all the important elements which go to the making of a poem.”

## A MASONIC CURIOSITY.

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( *Charter of Lodge " Ancient Stirling," formerly No. 3, but now No. 30 on the Roll of the Grand Lodge of Scotland.* )

DAVID the first, by the grace of God, King of the Scots, wishes health and safty to the Bishops, Princes, Earles, Barrons, Ministers, and Administrators of our Law, and all good men of the whole nation, both clergy, laicks, and common people, and to all whom these shall come Greeting: whereas our trusty and well beloved frinds the operative Masons, in the brugh and town of Stirling, heath by their petition humbly represented to us that the inhabitants of this toun has been imposed upon by a number of unskilled and unsufficient workmen, that's camd to work at our ably of Cambuskennith and ither pairts of this toun and neabourhood, and also has erected Lodges contrary to the ruls of Masonry, and being disirous of putting a stop to such unskilled and so unregular Brothers, most humbly prays us to grant them air Royal Licence and protection for stopping such unregular disorder, and we being willing to give all due encouragement to so reasonable a petition, are graciously pleased to condicend to their requeist, and we do by this presnts ordain and grant to our petitioners to incorporat themselves together into a Lodge, and no ither shall offer to disturb them at their Meeting, and he or they coming shall be examined annent their skill and knowledge of the Mason Craft by three of the ablest of the Lodge, and if he or they be found to be of cunning and knowledge to be recived into the same, and eac'h shall pay ten pounds Scots to the common Fund of the Lodge, and three pounds to the alter and clerk and officers dues, which the foresaid office bearers

shall albois be judges off, and other laws for the behoof of the Lodge.

*f*-itim. That the Free Masons in Stirling shall hold a Lodge for ever in the brugh of Stirling, and none in that sheriffdom or stuartry of Menteith, in my dominion, shall ereck a Lodge untill the make application to the operative Lodge in Stirling, and the considering their petition and examine their charackter and good behaviour, may pleas grant them our Charter conformd to these regulations.

*ff*-itim. And that any having pour from them mentain my peace firm and stable against all other usurpers or pretenders who encroch on me or my subjects, and you all to obey the Magistrats in all things relating to my peace and the good of the town.

*ff*-itim. And that you mack instruck and teach the Masonry of St. John in all its pairts and secrets, and as like Belted Knights and Crosleged Knights, with armour for the care and keeping of our holy religion and all tims of Meeting, so their be no scurility or banning among you in the Lodge, and such ofending shall forefitt and pay five pounds Scots, the one halfe to the Lodge, they ither halfe to the alter of Saint Mary's, to say mass for their soul.

*ff*. itim. And I strickly charge and command, that none tack in hand any way to disturb the free operative Masons from being freemen or have a free Lodge, to take away their good name or possessions, or harass or do any injurie to any Free Masons and petitioners, under the perill of my highest displeasure, and we order that notice be taken that due obedience be rendered to our pleasure herein.

Declared.

Given at our Court at Edinburgh, the fifth day of March, one thousand one hundred and forty seven years, before these witnesses.

Prince Henry, my son.

Earle John of Menteith.



Earle Duncan of Lennox.  
 Herbert, Bishop of Glasgow.  
 Robert, Bishop of St. Andrew.  
 Gregory, Bishop of Dunkeld and  
 Walter de Kidale.  
 Andrew of Stonhous.

To which is affixed the King's seal, which is all defaced.

*Excerpts from Minute Book Stirling, 15th April 1777.*

“ At same time appointed the charter of the Lodge to be transcribed, and the same to be recorded by Brother Patrick Rob.”

(Signed) JAMES EWING, R. W. M.  
 „ PATRICK ROB, *Clerk.*

Stirling, 5th February 1784.

“ The Lodge being met in Bror. Craig's, passed and raised George Twedie and Durham Lattow : they paid their dues accordingly, and likewise advanced Bror. John Hair to Excellent and Super-excellent, and he paid £0, 5, 0, and Bror. Allan McDonald of the 76th Regt. to Excellent and Super-excellent £0, 5, 0 ; and likewise entred Petter Brimber, he having paid his dues accordingly, and also entered John Lyne, Sergt. in the 76th Regt., he having paid his dues accordingly, and advanced Bror. Robert Munroe, Sergt. Major in the 76th Regt. to that of Excellent and Super-excellent, and paid £0 5 0

Stirling, December 29th 1785.

The ancient Lodge of Stirling having some worthy Brethren residing in and about calander of Monteith, who petitioned for a Deputation, which was accordingly granted them, in name of James Ewing, as Mr., and Wm. Munroe as Senior W., and Duncan McDarmond as Junior Warden, and others, with Powers to enter apprentices and pass fellows of Craft, and raise Master Masons and advance to Excellent Masons and Excellent

to Super-excellent Masons, reserving always the Honour of Knighthing to be in the body of this antient Lodge.

Stirling, 6th December, 1787.

The Lodge being meet in the hous of Brother Robert Taylor and the than metriculate Br. John McKartar, free, from Alloa Lodge; at same time the than advanced him to Arch and Royal Arch; at same time the than honoured the said Bro. John McKartar and Br. John Jack into the high steps of Knights Malto, and the having paid their dues accordingly.

(Signed) JAMES STOBO,  
„ JOHN JACK, *Clerk.*

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**ANGLO-SAXONS.**—If ever a people required to be amused, it is we sad-hearted Anglo-Saxons. Heavy eaters, hard thinkers, often given up to a peculiar melancholy of our own, with a climate that for months together would frown away mirth if it could, many of us with very gloomy thoughts about our hereafter,—if ever there were a people who should avoid increasing their dulness by all work and no play, we are that people. “They took their pleasures sadly,” says Froissart, “after their fashion.” We need not ask of what nation Froissart was speaking.—*Friends in Council.*

**EMPLOYMENT OF SCIENTIFIC MEN.**—Scientific men are not half enough made use of by our government; and other eminent persons are either not caught at all, or are caught too late. Take our friend Carlyle. \*\* Imagine the unwisdom of a nation that suffers itself to be half poisoned by its drugs, cheated in its food, and swindled in all directions, when, for some 15 or 20,000 a year, it could organize a most efficient body of scientific men, who would look after its medicines, watch its food, test its artificial light, and, in fact, protect it from all manner of impostures and delusions against which it is now as helpless as a little child.—*Friends in Council Abroad.*

## MASONIC CONTROVERSY IN THE N. W. P.

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*(Concluded from Page 181.)*

In our last issue we pursued the various points of discussion between X\* and V. W. Bro. the Revd. T. C. Smyth, on the character, scope and tendency of Masonry, till we reached the question of Masonic secrecy, and here we found X\* declaring in one page of his pamphlet that there was nothing in Masonry to conceal, except a secret method of initiation and certain secret modes of mutual recognition; whilst in the adjoining page he insists that what is professed to be concealed is of a nature which God has made free to all men, viz., principles of moral and religious duty and of science and art; and he proceeds to argue at great length on the extreme culpability of such secrecy, with the view of establishing his postulate that Masonry can be no true handmaid of religion or civilization, since it refuses to diffuse its benefits abroad. To this course of reasoning V. W. Bro. Smyth replies, that "it is only the terms and ceremonies of our Brotherhood that we conceal, and that we have no secrets which are not open to the ingenuous and candid enquirer, if he seek them by the legitimate process."

The simple fact assuredly is, that Masonry is no more a secret to the uninitiated than any science or subject is to him who is uninstructed in it. The secret of a science lies in the pages of a book; that of Masonry within the enclosure of a Lodge. An honest desire to possess the one secret, would be evinced by the purchase of the book and a mastery of its contents; and of the other by the enquirer seeking admission in a legitimate way at the door of a lodge. Of course the acquisition of both mysteries is surrounded by certain condi-

tions,—not the least important of which is a capacity to comprehend the theme; otherwise, like X\*, years may be devoted to the investigation of the subject, and perhaps, according to ability, in the instruction of others, and yet, the whole thing may be discovered to be a monstrous misconception after all.

We have been reluctant to impute any unfairness<sup>o</sup> to X\* in the conduct of this discussion; but we think our readers will be disposed to agree with us, that in the following remarks of V. W. Br. Snyth, something pressing harder upon a controversialist than mere “misconception” has been clearly established;—

“In attempting to combat the reasonableness and benefit of Masonic secrecy, as urged in my assertion, that ‘certain tokens and signs must exist, by which brethren of different nations and languages may, without difficulty, be known to each other,’ X\* writes as follows at page 33:—

“Permit me, Reverend Sir, to question this position. The Hindoo is known to the Hindoo, wherever he goes, without any such signs or token; the Mahomedan can prove himself to all the members of *his* universal system;—the Christian feels no need of private marks, by which to find out the people of God. Therefore these are *not* necessary for such a purpose.”

The reader must surely discern, in a moment, how palpably frivolous and inconclusive this reasoning is, as regards our provision for discovering the members of a general system by such tokens, as shall point them out from other men. Language being provincial, the numerous dialects of different nations are incomprehensible to unlettered men; and hence it is requisite to use expressions cognizable by people of every country: hence do we practise a peculiar means of universal intercourse, enabling us to signify our wants and prayers to every Mason throughout the globe.\*

Not less illogical is the argument against us, urged by X\* at pages 33, 34, in the following words:—

“But I have yet to state the most curious fact of all,—and that is,—that both the Grand Lodge, and the individual Lodges, have authorita-

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\* See Davis's “Free Mason's Monitor,” page 121.

tively pronounced the signs and tokens to be an insufficient test, and themselves demand the addition of the ordinary and more satisfactory proof of *written vouchers*,—Grand Lodge certificates, for instance, at “six shillings and six pence” each—(all grist)—readily supplied through the Mussoorie and every other Lodge. No relief is granted from the funds of the Society, without a wonderful amount of written and oral certifying in behalf of the petitioner: See Rule 5, &c. &c., of the “Fund of Benevolence.” As Rule 15 touches the point you raise about the “universality of our order,” and the necessity “that certain recognitory tokens and signs should exist,” I quote it entire:—“15. Brethren under the constitution of the Grand Lodges of Scotland and Ireland, as well as of Foreign Grand Lodges, may be relieved, on the production of certificates from their respective Grand Lodges, or other sufficient certificates and testimonials, to the satisfaction of the Lodge of Benevolence, and satisfactory proof of their identity and distress.” This is the testimony of the “Book of Constitutions” to the success of the design of the art “to include the honest and virtuous, and those alone,” and to the supreme utility and trustworthiness of the secret signs and tokens.”

Now, can any unprejudiced and candid non-mason view the requirements here decried, as other than just and laudable safeguards against imposture, and perversion of charity? We admit no brother upon mere examination in the signs of the fraternity, without a certificate from his own Grand Lodge; in order to possess satisfactory proof that he has not acquired the secrets of Masonry through certain unauthorized and irregular channels.\* Nor do we acknowledge a Grand Lodge certificate without examination of the man who presents it;—for the palpable reason, that any non-masonic impostor may procure such a document in hundreds of ways, assuming the name of the genuine mason therein recorded.†

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\* As from renegade or expelled Masons.

† Herein will be seen the obvious benefit of Masonic secrets, as well in the case of a brother visiting foreign countries, as in that of one soliciting admission to a Lodge of Masons, who speak his language. Recommendatory letters, or a formal certificate from his own Grand Lodge, might, in some cases, be obtained surreptitiously; but the further possession of certain secret signs and tokens affords, of course, a double guarantee against imposture.

Again.

I am almost ashamed to call the following peculiar sophistry, (which appears at pages 34, 35, of X\*'s pamphlet) to the reader's attention : urged in proof, that the order is dangerous as a "political\* institution," and placing the delinquencies of George the Fourth to the credit of Masonry ;—

"When it, (Free Masonry,) represents itself as tending to make men peaceable and loyal subjects, it indirectly admits, what it directly denies, that it is an institution exerting *political* influences (!!!).....It has fully admitted its own dangerous character,—no less a person than its Grand Master (fit representative), His Royal Highness George, Prince of Wales, being the witness, in the congratulatory address of 3rd June, 1800, to His Majesty George III., on his escape from assassination. The following is the admission then made :—'As a veil of secrecy conceals the transactions at our meetings, our fellow-subjects have no assurance that there may not be in our association a tendency injurious to their interests —other than the general tenor of our conduct, and a notoriety that the door of Free Masonry is not closed against any class, profession, or sect, provided the individual desiring admission be unstained in moral character.' It admits, that it is of a dangerous nature, but then it has passed a fundamental rule never to deliberate on public affairs :—a rule which it also admits in the same breath it has once already broken, and in the breathing, is breaking again. It suited the Heir Apparent, that the rule should then be broken, and the means were found to do so. Another Prince, less loyal, and not equally 'unstained in moral character,' may prefer, premature or presuming trial of the crown in the secret recess of Masonry. Who dare to be a traitor there, to his supremacy ?"

Now, in order to demonstrate the worth of this reasoning, I will quote *the whole* of the address in question. Thereby it will be seen, how far is admitted the "political" and "dangerous" character of the fraternity ;

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\* Robinson, whom X\* quotes as an Anti-Masonic authority, at pages 66, 67, of his pamphlet, acquits English Masons of all disloyalty. (See "Proofs of a Conspiracy,") page 538. A triumphant refutation of that writer's charges against the Order, will be found from page 274 to page 300 of "Masonic Persecutions," (Oliver's Edition,) under the title "Misrepresentations of Barruel and Robinson exposed."

and how far the regulation, "never to deliberate on public affairs," is unjustly infringed, by deprecating principles tending to the overthrow of peace and order, and by publicly expressing our joy, as a body, at the happy escape of the country's Chief Magistrate from foul assassination :—

"When principles were at first promulgated in France, which, to our conception, tended to the overthrow of all peace and order in society, we felt ourselves called upon to depart from a rule, which had been, till then religiously observed in our association.\* As a veil of secrecy conceals the transactions at our meetings, our fellow-subjects have no assurance that there may not be in our association a tendency injurious to their interests,—other than the general tenor of our conduct, and a notoriety that the door of Free Masonry is not closed against any class, profession, or sect, provided the individual desiring admission be unstained in moral character. To remove, therefore, as far as possible, any ground for suspicion, it has been, from time immemorial, a fundamental rule most rigidly maintained, that no political topic shall, on any pretence, be mentioned in the Lodge. The singular juncture to which we have alluded, seemed to call for some positive declaration, which your distinctly exhibit our opinions : we thence ventured to proffer your Majesty the loyalty with which the Free Masons of England glow towards your royal person, and their unalterable attachment to the present happy form of government in this country."

And now, with regard to the dangerous and immoral doings of Masonry, I grieve to find it asserted by X, at pages 44, 45, of his Pamphlet, that one Brother, by the nature of his Master Mason's vow, (but especially in the Royal Arch Degree,) is bound to conceal the villainy of another, "with but two specified exceptions" !!! On my

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\* Allusion is made in this remark to the following extract from a loyal address voted by the English Grand Lodge to George III. in 1793 :—"It is written, Sire, in the Institute of our Order, that we shall not, at our meetings, go into religious or political discussions : because, composed as our fraternity is, of men of various nations, professing different rules of faith, and attached to opposite systems of government, such discussions, sharpening the mind of man against his brother, might offend and disunite. A crisis, however, so unexpected for as the present, justifies, to our judgment, a relaxation of that rule : and our first duty as Britons superseding all other considerations, we add, without further pause, our voice to that of our fellow-subjects, in declaring our common and fervent attachment to a government," &c.

word of honour, as a Christian and a Clergyman, I can solemnly declare, that at any Lodge, Convocation or Chapter, in which I have sat as a visitor or Member, *I have never been cognizant of one single syllable which could possibly be construed as implying so startling and foul a principle.* Brief, indeed, would my own connection with Masonry have proved, had aught existed in its genuine authorized laws and observances to substantiate X\*'s unaccountable assertion. Each candidate for admission, (as I have stated already,) is expressly informed, that nothing exists in his tie to the Fraternity, which can possibly interfere with his politics or religion,—with his duty to God, or the laws of his country; and if, moreover, he objects to any special point in the usual declaration, he is fully at liberty to state his objection. "I do solemnly affirm," says Colonel Stone, "that they (the declarations) contain nothing, which needs lie oppressively on the conscience of any man. Whatever may be the cumbrous phraseology with which they have descended to us, they are taken as being in strict subordination to the Government, and the laws both of God and man."\* And he further observes to Ex-President Adams in the same letter:—

"I trust, Sir, that after reading the foregoing expositions, you will do me the justice to believe, that should a Brother Mason tell me as a secret, that he had robbed a store, I should very speedily make the matter public in the police office; or should he say, that he had helped to murder William Morgan, I should as certainly help the civil authorities to put him in the way of being hanged. In one word, Sir, *no Mason is bound, by any obligation, to keep the secrets of an unworthy Brother*; and whenever a Mason, knowingly and wilfully, and criminally, violates those remaining acts, which are necessary to secure the life, liberty, and happiness of the citizen, he becomes unworthy of confidence: and the obligation of secrecy is cancelled by the higher obligation, which rests upon every good man, to maintain the supremacy of the laws. Such is now, and ever has been, my construction of this feature of the Masonic obligations: and such, also, is the construction of those Masons, with whom I have associated or conferred."†

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\* Stone's "Letters on Masonry," page 78.

† Stone's "Letters on Masonry," page 78.



And here I would offer a passing remark, to refute the objections urged by X\* against our Order, at page 55, on the ground, that Masonry, by requiring its votary to save the life of a brother in peril, "claims the credit of making the officer or soldier violate his duty on the field of battle." Is it not palpable to the meanest capacity, that a Military Mason, by disarming one of his national enemies, under such circumstances, and taking him prisoner, can equally meet the calls of Free Masonry on his brotherly love, and the claims of the State on his personal allegiance? "I would but ask those," (observed our Brother James Burnes, K. H. at a banquet given him by the Bengal District Grand Lodge in 1837,) "I would but ask those, who represent our Order as altogether incompatible with the golden age in which we live, to point out any other invention of man, which could so soften the miseries of war, and heighten the courtesies of life between individuals of contending nations."\*

We must not omit the attack and defence on the subject of Masonic oaths. X\* says, page 39:—

It becomes a question to be submitted, REVEREND SIR, to the serious attention of yourself and other Christian members of the fraternity—whether the oaths, which, as Master of Lodge Dalhousie, you of His gently administer, are not, in the sight of God, a very NAME OF awful command,—“THOU SHALT NOT TAKE UPON THYSELF THE NAME OF JEHOVAH THY GOD IN VAIN; FOR JEHOVAH \* \* \* \* \* GUILTLESS THAT SHALL TAKE HIS NAME IN VAIN.”

And again page 40:—

The question is too grave to be passed over, or to be pressed only by the refutation of a pitiable defence. “To the law and to the testimony,”—what do these teach on the subject. You acknowledge that an oath has reference to the Omnipresence, Omniscience, Omnipotence, and Justice of Jehovah. You might have said more. His presence in all his awful attributes is invoked, and his wrath conditionally imprecated. This may not be done “in vain.”—

“—Or to vanity, which word implieth also falsity (as in the Ninth Commandment), and so it is used to denote false religion or idolatry

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\* “*Indian Free Mason's Friend*,” Volume I., pages 451, 452.

Jeremiah xviii., 15 ; Jonah ii., 9 ; false doctrine, error, and heresy, Samuel i., 14 ; Ezekiel xiii., 6, 7, but commonly vain and fruitless speaking or doing, whereof no good cometh, Psalm cxxvii., 1, 2 ; Isaiah i., 13, Jeremiah iv., 30. So two things chiefly are here forbidden, the mentioning or using of God's name, in word or deed, when it should not be \* used, for that there is no just cause so to do : *secondly*, the using it amiss, when duty bindeth us to use it with fear and holiness : —as swearing, when there is no cause of an oath, Mathew vi., 34 ; vain praying, in respect of matter or manner, Job xxxv., 13, Matthew vi., 7 ; corruption in teaching or hearing the word of God, Ezekiel xxi., 23 ; 2 Corinthians ii., 7 ; Matthew xiii., 19 ; abusing the word to unlawful arts, superstition, jesting, profaneness, Deuteronomy xviii., 11 ; Isaiah lxvi., 5, &c. &c., and all unbelief, Romans xiv., 29 ; James i., 6, &c.”—*Ainslie's Pentateuch*.

To offend in any *one* point here, is to violate the third command of the Decalogue. Feeling that the oaths of Masonry violate it on several points, I am compelled to regard them as unlawful in the sight of God. Let every man judge for himself.

V. W. Br. Smyth observes in reply :—

agow proceed to consider a common, though often refuted objection page 41 urged by anti-masons generally, but especially by X\*. from attributed to of his pamphlet The gentleman argues, that the oath without authority Masons is wholly illegal : being extra-judicial,\* and oath is rash, immoral, again, at pages 39, 40, 44—50, that such an any previous acquaintance forced upon candidates, who do not possess part of the objection referred to its nature and import. In the earlier X\* follows, unhappily, the course of

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\* “ In 1828, when a motion was made in Congress to bring in a bill for the appointment of a Committee to make enquiries in relation to the abduction of Morgan, and to prevent extra-judicial oaths, the speaker observed, that “ this tirading about secret societies and extra-judicial oaths did not become sensible men ; and they would not pursue it, unless they were driven by political fanaticism. He did not care whether Masonry was put down by legislative enactment or not ; but if it were put up or down by such enactment, it would be acting foolishly. All this cry is to get power or retain it.” The bill was negatived by a majority of 82 to 17.—*Oliver's "Historical Landmarks of Masonry," Vol. I., pages 16, 17.*

reasoning, placed by Shakspeare in the mouth of Richard, Duke of Gloucester, as inciting his father to conspiracy and rebellion :—

“ An oath is of no moment, being not took  
Before a true and lawful Magistrate,  
That hath authority over him that swears.  
\* \* \* \* \*  
Your oath, my Lord, is vain and frivolous.”\*

At page 34, X\* observes:—“ I am quite aware of the grounds on which the legality, specially, of Masonic meetings, may be defended; but that does not alter my opinion, though I do not stop here to discuss that point.” As it does not suit the gentleman’s purpose to acquaint his reader with the grounds in question, my statement thereof shall enable the public to form an opinion how far they bear on the subject at issue. Waiving the point, that I know of no passage in the Old or New Testament, where honest covenants, in the absence of a Magistrate, are condemned as irreligious, I would simply remark, that the rules of Free Masonry are accommodated to the laws of different countries; and that the present code of the Order in England was renewed a few years ago by a formal committee of the ablest lawyers, in the Grand Mastership of the Duke of Sussex. In all Acts of Parliament against secret societies, oaths, associations, &c., &c., British Free Masons are especially exempted:† and how their proceedings can be consequently illegal, I cannot understand. When societies of Jacobins and disaffected persons were numerous in England during the sanguinary French Revolution, in the last century, the arm of the law was brought into action to put them down; but the order of Free Masons was especially exempted by the Act of Parliament, which then was passed “for the more effectual suppression of societies, established for seditious and treasonable purposes.” The following clause occurs therein :—

“ And whereas certain societies have been long accustomed to be holden in this kingdom under the denomination of Lodges of Free Masons.....Be it therefore enacted, that nothing in this Act shall extend to the meetings of any such Society or Lodge, which shall

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\* Third part of Henry VI., Act I., Scene 2.

† See “Masonic Persecutions,” page 342.

before the passing of this Act, have been usually holden under the said denomination, and *in conformity to the rules prevailing among the said Societie's of Free Masons*. Provided always, that this exemption shall not extend to any such Society, unless two of the Members composing the same shall certify upon oath,.....that such Society or Lodge has, before the passing of this Act, been usually held under the denomination of a Lodge of Free Masons, *and in conformity to the rules prevailing among the Societies or Lodges of Free Masons in this Kingdom.*"

Now, may not the Government be even considered to have satisfied scruples on the point at issue, in acknowledging the legality of each Lodge's proceedings,—proceedings, controlled by the Worshipful Master as the Ruler or Magistrate of that particular Masonic assembly ?

In the Preface to the Statutes of the Order in Sweden, we find inserted the following remarks by Charles XIII. :—

"Among the duties that have devolved upon us, in accepting the Crown of Sweden, none is more important, than that of recompensing merit, which is exerted for the public good. If fidelity, bravery, talent, and industry, have often been rewarded by us, we must no longer forget those good citizens, who, in a more limited and less brilliant sphere, secretly bestow their assistance upon the unfortunate and the Orphan : and who leave, in the habitation of poverty, the traces, not of their names, but of their good deeds. As we desire to honour these virtuous actions, which are not provided for by the laws of the Kingdom, and which are too rarely presented to the public estimation, we cannot hesitate to extend our particular good will towards the Society of Free Masons, whose government we ourselves have administered, over which we have presided, and *whose dogmas and institutions we have cultivated and propagated.*"\*

In 1735, when the States General of the United Provinces were alarmed at the fancied seditious proceedings of Masonic communities, the Magistrates of Amsterdam ordered a Lodge in that town to be arrested :—when the Master and Wardens declared, that, although they were incapable of satisfying the Magistrates respecting their particular secrets or ceremonies, yet if any of the Magistrates chose to

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\* "Masonic Morality," by the Revd. T. M. Harris, page 167, Oliver's Note.

be initiated, they would then be satisfied, that Masonry contained nothing but what was good and commendable. The Magistrates accepted the offer, and ordered the town-clerk to be initiated, which was accordingly done ; and he made such a favorable report respecting the proceedings of the Lodge, that all the Magistrates became Masons, and established thereupon a Lodge for their own particular use.\*

It would be impossible within our narrow limits to follow the discussion through its various windings and minute circumlocutions, embracing the points whether Masonic obligations are, or are not imposed on candidates without their being previously instructed as to the nature of their purposed undertaking : whether the charge of undue conviviality in Lodges is well founded : whether there is any truth in the doctrine of Masonic equality : whether Masonic charity is restricted, or general and free : whether our prayers are offered in the name of the second person in the trinity or purely deistical, and a variety of other similar subjects of enquiry. We trust that sufficient has already been said to awaken an interest in the controversy generally, and to induce our readers to make themselves familiar with it by perusing both pamphlets for themselves. They will, by this means, be in possession of the bane and the antidote, and we have no doubt, or misgivings for the result. We confess that it has been a matter of much surprise to us, that X\* should have so completely mistaken the mere outskirts of the Temple for the interior, that he should have wasted so much argument and invective on the formalities and secrecy with which the "*parole*" is communicated and guarded, and yet being in possession of it, that he should not have entered the citadel, and explored its rich contents, replete with objects of interest to the antiquary, the historian, the poet, the man of science, the moralist, yes, and the Christian too. If Masonry

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\* See "Masonic Persecutions," page 83, Oliver's Note.

were indeed what X\* represents it to be,—nothing more than a secret manner of initiation ; and consisting of a few secret words or signs by which the members of the fraternity make themselves known to each other, and all the rest mere baubles and toys, unworthy the attention of intelligent men, and repugnant to men of honor and principle—if Masonry be so, how shall we account for men whose superiority of mind and character are far beyond question, such men as Locke, Sir Isaac Newton, Melancthon, Benjamin Franklin, Canning, Wilberforce, prelates and divines, and princes, not only countenancing it, but aiding to promote its interests and spread its influences. And not only so, but how shall we further account for the institution having the sanction and recognition of the State, and the protection of law. Can it be supposed that ours is a gigantic corporation, made up of all grades of intellect and of society ; of men who belonged not to the age in which they lived, but to all time ; conspicuous for their moral worth and intellectual power, yet banded together to support a monstrous delusion, a wicked deceit, a palpable lie ; and that in working out their impious designs, even the State has granted them her sanction and protection, to complete the ruin and degradation of her subjects ? On the contrary, is it not far more reasonable to suppose, that beneath and beyond the surface, which alone X\* can comprehend, their lie mines of wealth, which he has never been able to reach the taste to appreciate or the wisdom to comprehend ! It is by no means singular, that incapacity to grasp a subject should raise a spirit of hostility in the baffled enquirer after truth.

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**SOCIAL PUBLIC MEN.**—It is a fact distinctly within my observation, that some of the best appointments have been made by those public men who have been most social in their habits, and thus have learnt most about the younger men rising up around them.—*Friends in Council Abroad.*

## MASONRY IN GREAT BRITAIN, &c.

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ENGLAND.—LONDON.—At a meeting of the Grand Chapter on the 1st February, the Committee which had been appointed to enquire into the question connected with the Mark Degree reported that they were unanimously of opinion that the Degree so called did not form part of the Royal Arch, and that though not essential to be given in Craft lodges, there was nothing objectionable in it, nor any thing that militated against the universality of Masonry, and that it might be considered a graceful addition to the F. C.'s Degree. It was then resolved that, "as the Mark Degree formed no part of R. A. Masonry, the question of its introduction into Masonry be left to the G. L. of England." Among the charters that were granted, was one for the *Holy Zion* Chapter, in connection with Lodge *Courage with Humanity*, Calcutta. "Permission was given for the removal of the Chapter of *Jerusalem*, No. 467, which was formerly held at Bengal, but has for some time been dormant, to Calcutta."

Among the visitors of one of the Metropolitan lodges, it is a little curious to see the name of "J. H. Stocker, Marine Lodge, Calcutta."

*Lodge No. 7.*—A beautiful P. M.'s jewel was presented to Bro. J. S. Hopwood, who had been a Member of the lodge for an uninterrupted period of 35 years.

*Lodge No. 12.*—A P. M.'s jewel was presented to Bro. Louis Meunier, and a "very superb gold ring" to Bro. George Marriott.

*Lodge of Industry, No. 219.*—The Treasurer of this Lodge, Bro. Lescombe, has held the office for 26 consecutive years.

The W. M. made the following allusion to the *Freemasons' Magazine*:—

“It was with extreme pleasure he observed their esteemed Brother John Mott Thearle taking notes for the Magazine, a work, he would say, fully entitled to their warmest approbation, as representing the whole Craft, and an universal defender of the privileges of the Order. The Magazine was a work that should be taken in by every Lodge, and duly preserved among its archives, as a history, in the most condensed form, of its proceedings.”

*Joppa Lodge, No. 223.*—Nearly 100 Members of this lodge met on the 7th January. There is a Benevolent Institution attached to the Lodge, for which donations were collected to the amount of £20. The Institution is for the relief of decayed Members and their widows and orphans. It was founded in 1850, since which time £500 had accumulated, and been invested in Government Securities. A P. M.'s jewel, set with diamonds, of the value of £40, was presented to Bro. Henry Lyons, the retiring Master of the lodge.

*Lodge of Israel, No. 247.*—The W. M., Bro. Henry Isaacs, initiated his father, who “must have been highly pleased at finding, on his entry into Freemasonry, his son placed in such a distinguished position, much respected by all around him.”

**BERKSHIRE.**—*Etonian Lodge, No. 252, Windsor.*—The election as W. M. of a Brother who is alluded to as “the betrayer of Masonic confidence in the case of the late Bro. Blake, of Oxford,” was annulled at a subsequent Meeting, by the non-confirmation of a large majority.

The Marquis of Downshire, P. G. M. for Berks and Bucks, has given £200 towards the funds for building a new Masonic Hall at Reading.

**DEVONSHIRE.**—On the 24th January the Theatre at Plymouth was filled with Masons, who were anxious to honor, by their presence, the lessee, Bro. Newcombe, for his humane and generous conduct on several occasions. One of the pieces performed was Morton's Comedy of “Secrets Worth Knowing.”



It was followed by an epilogue delivered by Bro. Captain Coleridge, in which allusions were made to Freemasonry. The night's receipts exceeded £100. This amount, in a purse, and a silver inkstand, were presented on the 4th February by Bro. Soltau to Bro. Newcombe, on the stage of the theatre, immediately after the performance of the "Hunchback." There were about 70 Masons on the stage when the presentation took place.

ISLE OF WIGHT.—*Albany Lodge, No. 176, Newport.*—Bro. Major Radcliffe, of the old *Minden* Lodge, attached to H. M. 20th Regt., was appointed S. W. of the *Albany* Lodge. The "Minden" was one of the toasts of the evening. In the war which led to the independence of the United States, the whole of the property, ornaments, &c., of that Lodge were captured by the Americans, and were restored to the Regiment by Washington. Its warrant was granted by the G. L. of Ireland in 1748, and the Regiment distinguished itself at the battle of Minden in 1759.

LANCASHIRE.—*Lodge of Perseverance, No. 432, Blackburn.*—On St. John's day, several speeches were made on the uses and abuses of Freemasonry. It is the intention of this Lodge to occasionally engage "scientific and learned Members of the Craft to deliver lectures on Masonic and kindred subjects."

YORKSHIRE.—*Humber Lodge, No. 65, Hull.*—At a Meeting on St. John's day, the following pleasing circumstances were mentioned by the W. M. :—

"Since the year 1835, when this Lodge commenced a system for the establishment of a Benevolent and Annuity Fund, and other funds for charitable purposes, they had given away in casual relief £800. In addition to this, they were annual subscribers to the Boys' and Girls' School. The Master of the Lodge for the time being, had become a Life Governor of both these valuable Institutions, and this, irrespectively of their educating several children of their own Members. The Lodge had also, by the payment of 20 guineas, entitled the Master to the privileges of a Governor of the Hull General Infirmary, whereby he

was enabled to confer medical relief on sick and infirm Brethren. Their own Behevolent and Annuity Fund for the relief of their Members, had also, by judicious management been gradually augmenting, till at the last audit, the balance in their favour had reached the sum of £2,120. Their beautiful Masonic Hall was their own freehold, and entirely free from debt; and the Members who now ranked themselves under the banner of the Humber Lodge, numbered upwards of two hundred."

**SCOTLAND.—ABERDEEN**—*St. George's Lodge*.—A handsome silver-mounted snuff-box was presented to Bro. Youngson.

**DUNDEE**.—The following are the names of the principal P. G. Officers:—

The Rt. Hon. Lord Panmure, P. G. M.; Sir John Ogilvy Bart., D. G. M.; the Rt. Hon. the Earl of Southesk, Sub G. M.; Col. T. R. Swinburn, S. G. W.; J. Mitchell, Esq., of Ayr, J. G. W.; Rev. Andrew Taylor, G. Ch.; David Small, Esq., P. G. Sec.

**GLASGOW**.—The P. G. L. met on the 18th January, under the presidency of its eloquent P. G. M., Sir Archibald Alison, Bart., the well known historian, who narrated, on the authority of "relatives near and dear to him," some striking incidents which had occurred in the Crimea:—

"He mentioned that the Light Division marched down to the trenches, previous to the assault on the Redan, to the aid of Sir James Laurie, the soldiers chorussing that they 'would lay them down and die,' without hope and without fear. Their forebodings were too well fulfilled, for 900 of the 1,500 did not come back. During that assault, an English officer led a small party of soldiers up to one of the guns, placed in a recess of the Redan, and most of the men fell before the fire with which they were received. The others were received by a body of Russians, and the English officer was about to be bayoneted, when he chanced to catch the hand of the Russian officer, and had presence of mind enough to give him a 'Masonic Grip.' The Russian in a moment struck up the bayonets of his soldiers, led his newly-found Brother to the rear, and treated him with the kindness of a Mason. The Prov. G. M., before sitting down, narrated several anecdotes within his own knowledge of a similar character."





